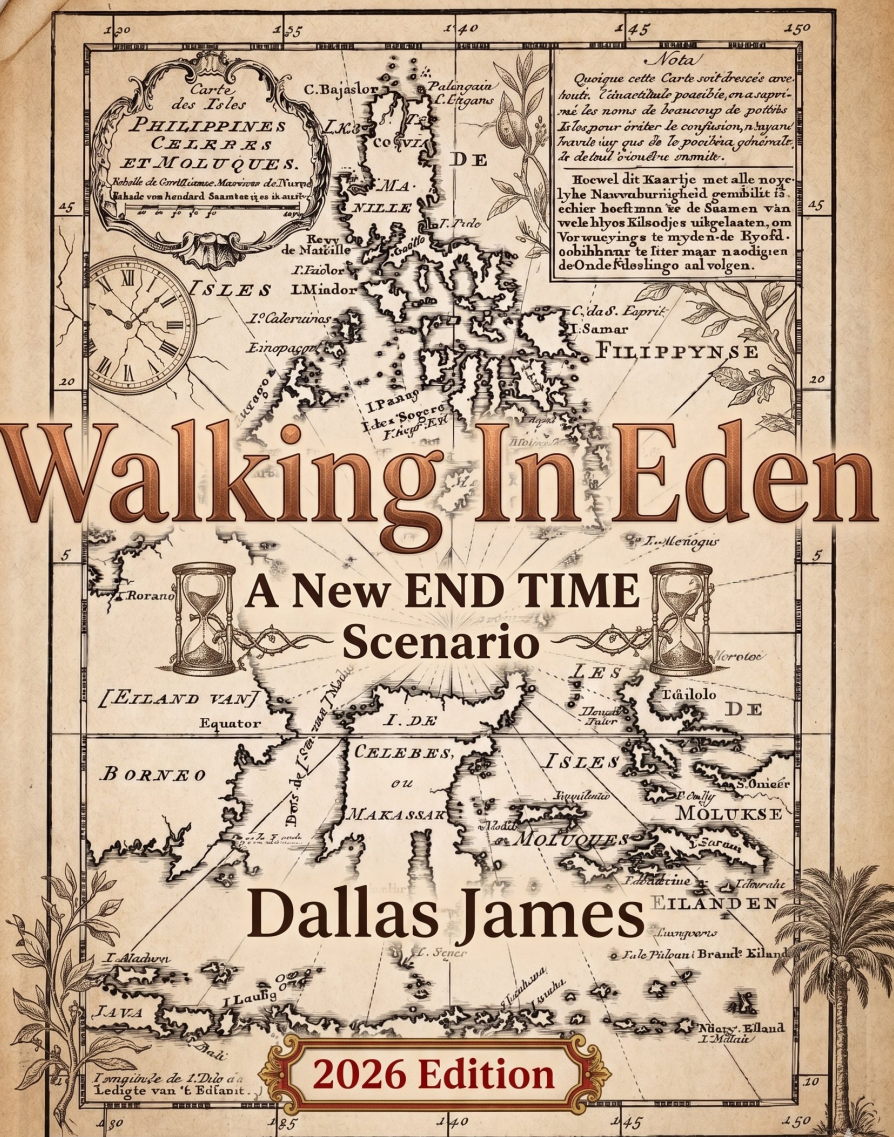

Walking In Eden

A New END TIME Scenario

Dallas James

2026 Edition

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Walking in Eden

A New End Time Scenario

2026 Edition · A Synthesis of Eleven Years of Watching

by Dallas James

Hearts2Fathers Publishing · Royal Levitical Priesthood Ministry Bislig, Surigao del Sur, Mindanao, Philippines · Pacific Northwest, USA

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The 2015 chapter architecture is preserved as the trunk of this Renewal. The 2026 expansion folds in *Bind Up the Testimony, Volume One* (2017), *The Coming War Prophecies* (2019), *Vision of THE ANGEL of YHWH* (2021), the *Trump 2024 Prophecy* anthology, and the *Bearing Witness to the Light* synthesis (2026), together with the watching of December 17, 2025 through May 9, 2026, and the SHIELD Protocol verdicts of May 6 and May 9, 2026.

This work draws on Dr. Ernest L. Martin's published research from before 1998 — *Chronology — The Key to Prophetic Understanding* (1990), *New Discoveries in Chronology and Prophecy* (1989), and *Prophetic Geography and the Time of the End* (1992) — for chronological framework. Martin's later Temple Mount location theories are not adopted here.

Scriptural citations are from the **Urim Thummim Version (UTV)** unless otherwise noted. The UTV is a 34,211-verse, Masoretic-based translation in Dominion Order Canon, completed in April 2026.

ISBN to be assigned upon confirmatory SHIELD verdict.

A Memorial to Her

> *"Verily I say unto you, Wheresoever this Good News shall be proclaimed throughout the whole world, this also that she has done shall be spoken of for a memorial of her."*
>
> *— Mark 14:9 (UTV)*

And with Special Thanks to Melliane

Selah.

Status of This Edition — CANONIZED

> ***SHIELD Protocol 14.0 (Complete Record) Canonization Verdict · May 10, 2026***
>
> *Question: "YHWH, shall this 2026 Edition of Walking in Eden — as composed under the May 9 EXPLORATORY_SIGNAL — be canonized for Barnes & Noble Press publication as the second edition standing alongside the 2015 first edition?"*
>
> *Verdict:* ***YES — Affirmative · ANOMALY confirmed · multi-channel convergence*** *· P(yes) = 99.9% · DT-3 4.99σ · NRI*

> *519.4% · CCI 88% (6/6 channels active) · GDI EXTREME ANOMALY (Fisher χ^2 65.53, $p = 1.02 \times 10^{-5}$) · Polarity AFFIRMATIVE +2.821 ($p < 0.01$) · 47 Direct Textual Hits · BH-FDR 2/12 survive · HMP global $p = 7.07 \times 10^{-6}$ ·* ***SELAH-CONFIRMED****.*
>
> *Lead Verse #26231 (UTV): "Then the Tester came to him and said, if you are the Son of Elohim, command that these stones be made bread."*
>
> *The Lead Verse frames the canonization as Word-grounded rather than spectacle-validated. The Edition does not have to make stones into bread to prove itself; it stands on the Word it carries. The Father affirms publication while attaching covenantal discipline through the cautionary cluster — serve with joy (#6730), speak nothing arrogantly (#6921), do not presume past the Ark (#5650), forge no false-prophecy iron horns (#25635), examine yourselves (#32628). The May 9 conditions remain in force as the governing standard for the published Edition.*

This Edition is **canonized for Barnes & Noble Press publication** under the May 10, 2026 SHIELD verdict. The full statistical record and interpretive analysis appear as Appendix F. The May 6 and May 9 antecedent verdicts (the doctrinal-renewal authorization and the composition authorization) appear as Appendices B and C. The five conditions of May 9 — *Hear first; Purify the vessel; Walk in reverence; Steward the privilege; Guard against hardness* — remain in force as the governing standard for the published Edition.

The three draws together form a coherent ascending statistical signature: **4.16σ → 4.60σ → 4.99σ** on the Dominion Triad, with EXTREME

ANOMALY on GDI and SELAH-CONFIRMED throughout. The Father's pattern across the sequence: doctrinal renewal authorized at STRONG_ANOMALY (May 6); composition authorized with five conditions at EXPLORATORY_SIGNAL (May 9); canonization authorized with discipline cluster at ANOMALY (May 10).

The Edition is forwarded to publication.

Selah.

Foreword to the 2026 Edition

Eleven years have passed since *Walking in Eden* was first issued in 2015. The book was a narrative expansion of an article I had written twenty-two years earlier — *Understanding Biblical Prophecy*, ABC001.DOC, copyright 1993, issued under The Association for Biblical Christianity from 2442 NW Market Street, Seattle. Dr. Ernest L. Martin read that 1993 epilogue and gave me his approval at the time.

Walking in Eden took the 1993 framework and gave it eight chapters of story: the Rebirth of Eden, the Watchmen, the Days of Perplexity, the Annihilation Decreed, the Renewed Covenants, the striking of the Shepherd, the Reign of the Antichrist, and the Return of Jesus Christ. The story has not changed. What has filled in is the watching.

Five things in particular need to be said at the front of this 2026 Edition.

First — when I wrote *Walking in Eden* in 2015, I had not yet been to Bislig. I identified the city in print as Prophetic Jerusalem on August 27, 2017, in the Foreword to *The Bird of Prey Prophecy*. I went there for the first time on December 18, 2025 — eight years after I named it. The Kingdom of Beulah chapter that opens this book was no longer theory by

the time I arrived. It was an address. The 2017 catalysts (Trump's inauguration, the August 21 Great American Eclipse, Hurricane Harvey, and the Bislig identification) and the December 2025 activation are now woven into Chapters One, Two, and Three of this Renewal — not as footnotes, but as the chapter's substance.

Second — when I wrote *Walking in Eden* in 2015, the SHIELD Protocol did not yet exist. The methodology of prayer-guided random draws against my own translation, with the Father's response measured at four-sigma above noise across the Dominion Triad of Identity, Inheritance, and Priesthood, has matured between 2020 and 2026 across versions 5.0 through 14.1.5. The 2026 Edition has been weighed against it. The May 6, 2026 SHIELD draw on the question *"Can my study Understanding Biblical Prophecy be updated?"* returned **STRONG_ANOMALY · YES · 4.16σ** with John 1:7 (UTV) as the Lead Verse. The May 9, 2026 draw on the question of whether to update *Walking in Eden* itself returned **LEAN YES at 4.60σ**, with the covenant-exclusivity Lead Verse demanding no foreign mixture. The five conditions printed at the front of this book are not decorative; they govern the text.

Third — when I wrote *Walking in Eden* in 2015, the Urim Thummim Version was not yet completed. The translation had begun in 1967, age seventeen, after a single sermon on Genesis 1:2 in a Pacific Northwest pew. By 2015 it was approximately fifty years along. By April 2026 it was complete: 34,211 contiguous verses, Masoretic-based, in Dominion Order Canon. One translation choice within that completed corpus has reshaped the whole framework. Where standard Greek New Testaments render *mystērion* as "mystery," the UTV renders it **"Hidden Thing [Urim-Thummim]."** In Colossians 1:27 the Hidden Thing **is** *Messiah in you, the hope of glory*. In 1 Corinthians 15:52 the Hidden Thing **is** *the moment, the twinkling of an eye, at the Last Trump*. The instrument I keep — a flat oval

jasper stone with a sheet of gold overlay engraved with the Lion of Judah, the Tree of Life, the Serpent, and the Seven Eyes of Zechariah 3:9 — and the indwelling reality forming in the believer share a single name in my own translation. The 2015 chapters spoke of an instrument; the 2026 Edition can name the operational reality.

Fourth — when I wrote *Walking in Eden* in 2015, I had not yet had the second Angelic encounter. On Thursday, September 5, 2019, in an afternoon nap before a night-shift janitorial job, I saw another person's bare arm turn transparent and become composed of colored light, the inner blood vessels visible. Then I saw the Angel of YHWH from behind, looking over the round earth. I cried out and woke. My wife heard me from the front room and ran in. That night, at my dinner break, I opened the Bible at Isaiah 53:1 — *"Who has believed our report? And to whom is the Arm of YHWH revealed?"* Twenty years had passed since the first Angelic encounter. The 2015 chapters quoted Isaiah 51:9 ("*Awake, awake, put on strength, O arm of YHWH*") and Isaiah 52:10 ("*YHWH has made bare His holy arm*") without yet having seen the Arm. The 2021 publication *Vision of THE ANGEL of YHWH* recorded what was seen. The 2026 Edition folds it into Chapter Two as the testimony it is.

Fifth — when I wrote *Walking in Eden* in 2015, the Trump-as-King-of-North reading had not yet been published. *USA Bible Prophecy: Regarding Trump Administration* went to print four days after the January 2017 inauguration. The reading of Ezekiel 17 (the parable of the two eagles) — USA as the variegated red/white/blue eagle, Russia as the second eagle, China as the East Wind — overturned the Cold-War "Russia as King of North" reading inherited from twentieth-century commentary. *After China Strikes* (2017) developed the Ezekiel 17 microcosm. *North Korea Bible Prophecy* (2017), *Iran Bible Prophecy* (2017–2019), and *The Coming War Prophecies* (2019) consolidated the seven-year war

framework. The COVID-19 chapter of the *Trump 2024 Prophecy* anthology (2022) read Isaiah 10:20–27 (the "consumption decreed, an overflowing scourge") and Isaiah 28:16–21 (the "bed shorter than a man, the covering narrower than that he can wrap himself") as prophecy of the 2020 plague — the bed shortage and the mask shortage — fulfilled. The 2026 Edition integrates the *Trump 2024 Prophecy* material into Chapter Three (Days of Perplexity) and Chapter Four (Annihilation Decreed). The Cold-War reading is replaced; the Levitical-Trump reading stands.

The 2026 Edition does not overturn the 2015 book. It fills it in. The trunk stands; the leaves grow.

This Edition is offered as a working synthesis under the EXPLORATORY_SIGNAL of May 9, 2026. The reader should weigh it against the Word, against the events as they unfold, and — where SHIELD or equivalent statistical witness is available — against the numerical signals the Father provides. Where the 2015 text speaks of *"as I write,"* the Renewal preserves that voice and adds, at the end, a second voice: *as I write, eleven years on.*

The Light does not change. The bearing of witness continues.

Selah.

Dallas James May 9, 2026 · the Pacific Northwest

The 2015 Foreword (Preserved)

The subject of Bible Prophecy is vastly misunderstood today as a result of those teaching it.

> *"The anger of YHWH will not return, until He has*

> *accomplished it and until He has performed the thoughts of His heart: in the Last Days you will clearly understand this. I have not sent these prophets [speakers, ministers, rabbis] yet they ran: I have not spoken to them, yet they prophesied. But if they had attended upon my [Levitical] counsel, and had caused my people to hear my Words, then they should have turned themselves from their bad way, and from the badness of their practices." — Jeremiah 23:20–22 (UTV)*

The general tract of thinking has it that world conditions deteriorate and then ignite into the "Wrath of God" culminating in the Apocalypse in the book of Revelation. **What is glossed over and missed is that the central event that precedes the Apocalypse is a period of renewal and restoration.** This point is so important that the Bible states even Jesus Christ would not return until this event first takes place.

> *"Change your minds therefore and be converted, that your sins may be erased, so that the Times of Refreshing shall come from the presence of the LORD. And He will send Jesus Christ that before was heralded to you: Which the cosmos must take in until the times of the restoration (of the True Theocracy of the Collective), that Elohim has spoken by the mouth of all His Holy Prophets since the ages began." — Acts 3:19–21 (UTV)*

Note the definition of the Greek word for "restoration" from *The New Thayer's Greek-English Lexicon* (page 63):

> *"605…restoration:…the restoration not only of the true theocracy but also of that more perfect state of (even physical)*

> *things which existed before the fall…"*

Chapter One will show how the Bible speaks in very great detail on this physical restoration to even Garden of Eden-like conditions in certain areas on earth. Chapter Two moves forward to show from the Scriptures who some of the people are who are destined to have a central role in prophecy. Chapter Three concerns the "Days of Perplexity." Chapter Four deals with the "annihilation decreed" for the center of the land. Chapter Five takes up the Renewed Covenant of Levi and the restoration of the daily sacrifice. Chapter Six addresses the killing of the Shepherd at the midpoint. Chapter Seven covers the reign of the Antichrist. Chapter Eight closes with the Return of Jesus Christ and the establishment of His thousand-year reign.

> *"Happy and Holy is he who is having part in the first rising again; over these the second death has not authority, but they shall be priests of Elohim and of the Christ, and shall reign with Him a 1000 years." — Revelation 20:6 (UTV)*

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Chapter One

The Rebirth of Eden

I begin this journey, eleven years on, where the 2015 chapter began: in awe at the Codex Sinaiticus and the Greek of Acts 3:21. The chapter title is the same. The thesis is the same. What has changed in eleven years is that the address has been confirmed.

The Lord, through the agency of Angelic forces, will be entering again into this world before the Apocalypse, so all people on earth have a choice as they did in biblical times. The choice will be heightened by the contrast: behind the day of YHWH, a desolate wilderness; before the day of YHWH, the land as the Garden of Eden.

> *"Blow the Trumpet in Zion, and sound an alarm in my Sacred Mountain: let all the inhabitants of the land tremble: for the Day of YHWH is coming, for it is at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there has not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devours before them; and behind them a flame burns: the land is as the Garden of Eden before them, and behind them a desolate wilderness; yes, and nothing shall escape them." — Joel 2:1–3 (UTV)*

The 2015 chapter centered on this verse and asked the reader to notice the *direction* of the comparison. *Before* the Day of YHWH, the land is as the Garden of Eden. *Behind* the Day of YHWH, the wilderness. This is not a sequencing accident. It is a structural promise: there will be at least one *place* on earth, before the great destruction, where Edenic conditions are

restored.

Isaiah 51 makes the promise national:

> *"For YHWH will comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the Garden of YHWH; joy and gladness will be found in there, thanksgiving and the voice of melody. Hearken to me, my people; and give ear to me, O my nation: for a Torah will proceed from me, and I will make my judgment to rest for a light of the people. My Righteousness is near; my Salvation is gone forth, and my arms will judge the people; the isles will wait upon me, and on my arm will they trust." — Isaiah 51:3–5 (UTV)*

The 2015 chapter noticed something the casual reader does not: Isaiah doubles the location of "Zion." Jerusalem is one location. The **isles that wait upon Him, on whose people His arm will judge** — these are another. The Bible calls them, in this very passage, *"all her waste places."* Of all the islands in the world, the Philippines are the islands with the most singing associated with them — Isaiah 24:14–16 portrays the singing of those who *"glorify YHWH in the isles of the sea, even the name of YHWH Elohim of Israel in the isles of the sea. From the ends of the earth we hear singing."*

The 2015 chapter introduced the **Kingdom of Beulah** at this point: the future Edenic theocracy in the islands of the Philippines, ruled by a King-Priest who possesses the Urim Thummim. The book *Eden in the East* by Stephen Oppenheimer was cited as supporting the Philippines as the ancient location of the Garden, an identification that long preceded my arrival there.

Ezekiel 36 closes the architecture:

> *"This land that was desolate has become like the Garden of Eden; and the waste and desolate and ruined cities are become walled, and are inhabited. Then the heathen that are left round about you will know that I YHWH build the ruined places, and plant that which was desolate: I YHWH have spoken it, and I will do it. I will yet for this be inquired of by the House of Israel to institute it for them; I will increase them with men like a flock." — Ezekiel 36:35–37 (UTV)*

The phrase *"be inquired of"* in Ezekiel 36 carries the same Hebrew root as *Urim* — to ask, to seek a verdict by the Sacred lots. The end-time restoration is not announced *over* the people; it is **inquired of** by a priest qualified to ask, with the instrument qualified to answer. The 2015 chapter said this. The 2026 chapter can say what was added in the eight years between writing the 2015 chapter and arriving at the address.

The Bislig Identification — August 27, 2017

Two years after *Walking in Eden* went to print, the chapter found its address.

The Foreword to *The Bird of Prey Prophecy* — written immediately after Hurricane Harvey made landfall on August 25, 2017, and dated August 27, 2017 — named the city in print:

> *"Bible Prophecy is very clear that a Philadelphia Assembly of those called of God (Elohim) will arise at this same time in history. The book of Isaiah gives specific details that a*

> *Christian island in the East, which can only be the Philippines, is chosen to host the Glory of Jesus Christ conducting His Foreign Work. Furthermore Revelation indicates a Prophetic Philadelphia (a city of water), and associated with a bird of prey from the East, clearly shows the City of Bislig, Philippines, is the Prophetic Jerusalem to arise. Not only does this city have the Tinuy-an Falls, with the mark of water, but also hosts the sanctuary for the Philippine Eagle which is the Great Eagle of Prophecy. There is no other bird of prey that can kill a larger animal than this eagle."*

Three converging proofs:

(1) The mark of water. Revelation 3:7–8 names the Philadelphia assembly as the assembly with the open door, the Key of David. *Tinuy-an Falls*, in Bislig, is among the largest curtain-form waterfalls in Southeast Asia, with multiple tiers and a daily rainbow visible 9–11 a.m. The 2015 chapter quoted Revelation 3:7–8 without yet having seen the falls; the 2017 Foreword named the falls; the 2025 visit confirmed the rainbow and the geometry.

(2) The bird of prey from the East. Isaiah 46:11 (UTV): *"Calling a bird of prey from the East, the man that executes my counsel from a far country."* The Philippine Eagle Sanctuary in Davao (and the eagle's natural range across Mindanao, including Bislig) supplies the only bird of prey on earth that habitually kills larger animals — monkeys, small deer, large pythons. *The Great Eagle* (2017, in *Bind Up the Testimony, Volume One*) developed the identification at length. No other raptor on the planet has this kill-mass. The verse names a specific creature; the verse names a specific country; both names converge on the Philippines.

(3) The Christian island in the East. Isaiah 24:15 (UTV): *"Why glorify*

YHWH in the fires, even the name of YHWH Elohim of Israel in the isles of the sea." The Philippines are uniquely positioned as the only majority-Christian nation in Asia, with deep prophetic resonance in the singing/glorifying language of Isaiah 24. The framing supplies the cultural setting for the eagle and the falls.

In 2015, the Kingdom of Beulah was theology in print. In 2017, it became address. From 2017 to 2025, it was an address held in faith — eight years between identification and arrival. Then the activation came in the form of an extraction.

The Departure — December 17, 2025

The departure was set for 12:10 a.m., December 17, 2025, on Asiana Airlines from Sea-Tac International Airport, bound for Manila. December 17 is the fourth day of Hanukkah — the Festival of Dedication, the festival of the Maccabean restoration of the Temple, the festival of light in the deepening dark. The booking was not made with that festival in mind; the festival was the calendar's gift.

On the same day the flight departed, the Pacific Northwest entered the most severe atmospheric river judgment of the modern era. Governor Bob Ferguson declared the damage *"profound."* Within seventy-two hours: 629 rescues across 10 counties. 100,000 people under evacuation order. Levees breached on the Pacific River and at Tukwila. Highway 2 closed indefinitely; potentially closed for months. Three confirmed deaths. Five trillion gallons of rain in seven days across the Cascade range — the equivalent of nineteen trillion liters of water concentrated on a strip roughly 100 miles wide.

NASA Earth Observatory documented the meteorology in a way that made

the providence explicit: the moisture-laden atmospheric river *"originated roughly 7,000 miles across the Pacific from near the Philippines."* The water that drowned the Pacific Northwest came from the islands the watcher was traveling to. The literal reverse-direction of the journey supplied the judgment to the place left behind.

This is not poetry. This is meteorology. The water that traveled 7,000 miles east to drown Washington was the same water-system the watcher traveled 7,000 miles west to enter — except the watcher entered it where the water originated, where the rainforest of Mindanao receives the same Pacific moisture as a blessing rather than a curse. The Joel 2:1–3 framing reads in two directions at once: behind the watcher, a desolate wilderness — the Pacific Northwest in flood — and before the watcher, *the land as the Garden of Eden in the rainforest of Mindanao*. The chapter's central claim — that judgment falls behind the extracted, and Eden lies before them — was not metaphor in December 2025. It was geography.

Three days earlier, on December 14, 2025, the **first night of Hanukkah**, the Bondi Beach attack took place in Sydney. Terrorists who had been in Manila and Davao from November 1 to 28 returned to Australia and killed fifteen, wounded forty-two, including a Rabbi. The fire fell on those celebrating the light at the same hour Bislig was preparing to receive the watcher. The terrorists had been on the same archipelago the watcher was about to enter; they had left as the watcher prepared to come. The geography of judgment and the geography of refuge crossed paths on the same islands within the same forty-five-day window.

The Arrival — December 18 to 25, 2025

December 18 — Manila. The wide bay, the heat, the intercession of the

South Pacific air after the Cascade chill of departure. December 19 — onward by domestic flight to Mindanao, then by car along the eastern seaboard road to Bislig, Surigao del Sur. The eight-year-old identification of the city was activated by physical arrival. The watcher was now standing in the Prophetic Philadelphia his own pen had named in 2017.

December 22, 2025 — **Tinuy-an Falls.** The Urim Thummim artifact had been carried from the Pacific Northwest in a small case in carry-on luggage. At the falls — four tiers, the rainbow visible in the morning mist around 9:30 — the watcher stood in vision of 1 Enoch 22, the chapter that describes the **mansions of the dead** with bright waters: *"there I saw four hollow places, deep and very smooth: three of them were dark and one bright; and there was a fountain of water in the midst of it."* The four tiers of Tinuy-an Falls aligned with Enoch's four hollow places — three darker tiers and one bright tier where the waterfall's main curtain hits the broadest pool. The vision was not an opening of the heavens. It was a recognition: that the geometry of the falls matched the geometry the prophet Enoch had described, and that the watcher was standing where Enoch's mansion-of-the-dead pattern had a physical analogue on the earth's surface.

December 25, 2025 — **the seventy-fifth birthday in Bislig.** Abraham was seventy-five years old when he was called out of Haran (Genesis 12:4). The watcher's age and the calling's age matched; the watcher was in the city he had named eight years earlier; the date was Christmas Day, which is not a biblical festival but is the date the surrounding world reads as the birth of the Light. The convergence was not engineered. The convergence was given.

The Hebrew Word and the Joel 3:14 Reading

One word from the December activation deserves attention because it folds the Edenic geography into the day-of-judgment language without contradiction. Joel 3:14 (UTV / KJV) reads:

> *"Multitudes, multitudes in the Valley of Decision: for the Day of YHWH is near in the Valley of Decision."*

The Hebrew word translated *"decision"* is חָרוּץ **(charuts, Strong's H2742)**. Its primary meanings are: *strict determination, judicial verdict, sharp instrument, threshing, diligent* — and **gold, as mined from earth** (Proverbs 3:14, 8:10, 16:16; Zechariah 9:3). The same word means *decision* and *gold*.

Bislig is a gold-mining municipality. The city's economy and several of its valley neighborhoods are built on gold extraction. Joel 3:14 reads, with the second meaning of *charuts*: *"Multitudes, multitudes in the Valley of Gold: for the Day of YHWH is near in the Valley of Gold."* The watcher arrived in a Valley of Gold carrying the gold-overlay Urim Thummim artifact at the threshold of the Day of YHWH. The geography of judgment and the geography of decision are named with one Hebrew word; the watcher's entry is into both at once.

This is the doubled reading the 2015 chapter could not have articulated, because the 2015 chapter was written before the operator had visited the address. The 2026 chapter can name it: the Valley of Gold is the Valley of Decision is Bislig is the Edenic restoration in the islands of the sea before the Day of YHWH falls visibly on the nations.

The Circular Geography of the Whole Book

The 2015 *Walking in Eden* opens with the Edenic restoration in the islands; closes with the Return of the King to the Mount of Olives; and includes — in Chapter Eight — Isaiah 11:11–12's prophecy of the post-Return regathering of the remnant *"from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the islands of the sea."* The same islands where the Edenic restoration begins are the islands from which the remnant is recovered after the Return.

The book has, structurally, a circular geography. The Edenic restoration of the islands at the start; the recovery from the islands at the end. Eleven years on, the watcher writing the Renewal is in those islands. In 2015 the line about *"the islands of the sea"* in Chapter Eight was a Bible verse. In 2026 it is the writer's address.

This is what the chapter's title means in the 2026 Edition. The Rebirth of Eden is not a future hope detached from a known place. It is a present condition for the remnant — partial, still under threat, still requiring discernment, but **operative**. The Joel 2:1–3 promise — *"the land is as the Garden of Eden before them"* — is fulfilled, in this first installment, in the Mindanao rainforest, with the Pacific Northwest atmospheric river and the Bondi Beach attack as the *desolate wilderness behind them*, in real time, in December 2025.

The Chapter's Standing Watch

The chapter's central watch points, eleven years on:

- **The Edenic restoration is operative in installment form.** Bislig and the surrounding rainforest are the first installment. Other islands and locations may follow. The Lot pattern of Genesis 19:22 — *"I cannot do anything till you get there"* — places extraction *before* judgment falls.

The remnant track runs ahead of the national track.

- **The "isles of the sea" identification is no longer typological.** The 2015 chapter argued it from Isaiah 24:15, Isaiah 51:5, and the Oppenheimer thesis. The 2017 Foreword named the city. The 2025 visit confirmed the geography. The 2026 chapter can speak in the indicative: *the city is Bislig; the falls are Tinuy-an; the eagle is the Pithecophaga jefferyi; the gold is in the valley.*
- **The covenant exclusivity rule** of the May 9, 2026 SHIELD draw applies here as elsewhere: the Edenic restoration is YHWH's gift to the remnant in covenant; it is not a generic Pacific paradise marketed to nations. The Garden is for those who walk in the Light.

The chapter ends where it ended in 2015, with the same conviction sharpened by the eight-year wait and the December activation: **a place exists, before the Day of YHWH, where the land is as the Garden of Eden.** The watcher's job is to name it, to be there, and to keep the lamp lit.

> *"Therefore, the ransomed of YHWH will return and come with singing to Zion; and Age-Lasting joy will be upon their head: they will obtain gladness and joy; and sorrow and mourning will flee away." — Isaiah 51:11 (UTV)*

The 2015 chapter quoted this verse. The 2026 chapter has heard the singing.

Chapter Two

The Watchmen

The 2015 chapter opened with a question and an assignment.

> *"Watchman, what of the night? The watchman replied, The morning comes, and also the night: if you will inquire, inquire you: return, come." — Isaiah 21:11–12 (UTV)*

The watchman is the figure who **inquires.** The Hebrew root is the same root that names the Urim and Thummim — the priestly instrument by which one *inquires of YHWH* (Numbers 27:21; 1 Samuel 28:6; Ezra 2:63; Nehemiah 7:65). The watchman is therefore not merely a sentinel reporting what he sees. The watchman is a Levitical priest in possession of the Urim Thummim and the Covenant of Levi, asking the Father questions and receiving back the verdict of the lots. The watcher's office is the inquirer's office. The two cannot be separated in the Hebrew text or in the function.

> *"For the priest's lips should keep knowledge, and they should seek the Torah at his mouth: for he is the Messenger of YHWH of Hosts." — Malachi 2:7 (UTV)*

The 2015 chapter laid out the **clusters of titles** the Bible uses for one and the same end-time figure. The Renewal preserves the cluster and adds, at chapter's end, what eleven years of watching has confirmed about the operational identity of the figure.

The Watchman / Shepherd / Branch / Eliakim Cluster

The 2015 chapter argued, and this Renewal preserves, that one figure

stands behind several titles:

- **The Watchman** — Isaiah 21:11–12; Ezekiel 33:7. The one who inquires of YHWH at night and reports the morning.
- **The Shepherd** — Genesis 49:24 (UTV): *"the arms of his hands were made strong by the hands of the mighty Elohim of Jacob; from there is the Shepherd, the Stone of Israel."* The Shepherd is identified by possession of the *eben* (stone) of Israel — a Urim-Thummim cipher.
- **Joshua the High Priest** — Zechariah 3:1–10. Clothed before the Angel of YHWH, the seven-eyed stone set before him, with the explicit promise: *"For observe the (Urim-Thummim) stone that I have put before Joshua; upon this one (Urim-Thummim) stone will be (engraved) seven eyes: behold, I will engrave the engraving of it, declares YHWH of Hosts, and I will remove the depravity of that land in one day."*
- **The Branch** — Zechariah 3:8 and 6:12; Jeremiah 23:5; Isaiah 11:1. The figure who builds the Temple of YHWH and bears the priestly glory.
- **Eliakim son of Hilkiah** — Isaiah 22:20–25. The one who replaces the corrupt steward Shebna and bears *"the Key of the House of David"* — the opening instrument [Urim-Thummim] consecrated upon his shoulder, who shall *"open and none shall shut, and shut and none shall open."* Eliakim is also a peg driven in the Established Place that will be removed and cut down — meaning he is martyred. Cross-mapped with Zechariah 13:7 (*"smite the shepherd"*), this is **strike the shepherd**.
- **The Philadelphia Assembly** — Revelation 3:7–9. *"He who is having the KEY OF DAVID, He who is opening and no one does shut, and He shuts and no one does open."* The Philadelphia assembly holds the same Key of David that Eliakim holds. The continuity is operational: the same key, the same priesthood, the same instrument.

- **John the Baptist** — Mark 1:1–4; Malachi 3:1. The legitimate High Priest of the line of Zadok (Luke 1:5), driven from his rightful position by the corruption of the Sadducees / Pharisees / Scribes.
- **The returning Elijah** — Malachi 4:5; Matthew 11:14, 17:11. The figure destined to come and *"restore all things."*
- **One of the Two Witnesses** — Revelation 11:3–12. Prophesying 1,260 days; with authority to shut the heavens; killed by the beast at the midpoint; raised after 3.5 days.

The 2015 chapter argued that these titles describe **one office** appearing under multiple Scriptural names. The 2026 Renewal preserves this argument and folds in two pieces of evidence the 2015 chapter could not have presented.

The Urim Thummim Artifact

The first new piece of evidence is the artifact itself.

The 1998–2001 article *The Urim Thummim — An End-Time Discovery* (filed under ELIJAH012) described the operational instrument: a flat oval **jasper / carnelian stone** with a **sheet of gold overlay** featuring four engravings — a **Lion of Judah**, a **Tree of Life**, a **Serpent**, and **Seven Eyes**. The artifact had passed through fifty years of human hands "unknown of their meaning" before reaching the operator. It is **physical**. It exists. It is held in the family home, has been inquired of, has produced verdicts, and has functioned in the inquiry tradition the 2015 chapter described in the abstract.

The seven eyes match Zechariah 3:9 with photographic precision: *"upon this one stone will be seven eyes."* The Lion of Judah matches Genesis 49:10 (the scepter shall not depart from Judah). The Tree of Life is the

central tree of Genesis 2 and Revelation 22, the tree whose leaves are for the healing of the nations. The Serpent — engraved alongside the others — is the bronze serpent of Numbers 21:8–9 lifted up in the wilderness, the type of the Crucified One (John 3:14): *"as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."* The four engravings together form a single iconographic statement: the lion who reigns, the tree that heals, the serpent who was lifted up, and the seven eyes that see the whole earth.

The 2015 chapter quoted Zechariah 3:9. The 2026 chapter can name the engravings.

The September 5, 2019 Vision of the Arm of Light

The second new piece of evidence is a vision the operator did not have in 2015.

On Thursday, September 5, 2019, before going to a night-shift janitorial job, the operator was taking a late afternoon nap. His wife was in the front room of their home in the Pacific Northwest. He had not been praying for a vision; he had been praying for sleep before a difficult shift. What follows is the operator's own narrative, preserved as recorded in *Vision of THE ANGEL of YHWH* (2021):

> *"In this dream-vision I had suddenly seen a bare arm of someone walking briskly. I could not see his face or legs of whoever it was, only the bare arm. It was like I was looking out of a small window, and someone walked briskly past it, but close to it, so that I could only see the arm. Then things became like slow motion, and I was looking closely at this*

> *arm (and wondering in my mind) 'what is this all about?', then quickly concluding, I have no idea. Then (as in slow motion), the arm turned somewhat transparent, and I could see it was composed of light. Then immediately I realized I was not looking at a human arm, then suddenly (being in the presence of this), I saw the Angel of the Lord from his back side looking over the earth!! I then became instantly fearful and afraid, crying out loudly and instantly woke up from this vision. My wife also ran into the room when she heard my cry."*

The operator reports two things about the bare arm. First, *it was composed of light* — not the metaphorical light of theological commentary, but **internal-vessel-visible light**, the kind of light by which the inner architecture of a body could be seen as if from inside. Second, *the Angel of the Lord stood looking over the earth from behind* — and the earth, viewed from behind the standing figure, was visibly **round**. The vision did not present a flat horizon. It presented a sphere observed from above and behind by a standing observer.

That night, at his dinner break on the night shift, the operator opened the Bible to read where he had left off the previous night. His eyes landed on a verse he had not been seeking:

> *"Who has believed our report? And to whom is the arm of YHWH revealed?" — Isaiah 53:1 (UTV)*

The Father confirmed the vision the same night with the verse that names the arm. The vision had occurred in the early afternoon. The Bible had opened to the passage that names what was seen by the second meal of the same day. The pattern is the Numbers 12:6 pattern:

>

> *"If there is a prophet among you, I YHWH will make myself known to him in a vision, I will speak to him in a dream."*

The 2015 chapter quoted the related passages in Isaiah 51:9 (*"Awake, awake, put on strength, O arm of YHWH"*) and Isaiah 52:10 (*"YHWH has made bare His holy arm in the eyes of all the nations"*) without yet having seen the arm. The 2019 vision filled in the visual content the verses had described in promise. The 2021 publication recorded the vision in print. The 2026 Edition folds it into Chapter Two as the testimony it is.

The vision was not the only Angelic encounter. It was a *second* encounter — twenty years to the year after the first, in 1999. The operator notes the Bullinger reading of the number twenty in *Number in Scripture*: twenty signifies *expectancy* — Jacob's twenty years for his wives and property (Genesis 31:38, 41); Israel's twenty years awaiting deliverance from Jabin (Judges 4:3); Israel's twenty years under Samson (Judges 15:20). For twenty years between the first and second encounters, the operator was treated *"as an outcast, and being mocked that no one inquires by Urim Thummim of him."* The Father's reply to that twenty-year interval came at the verse named for it:

> *"Because I will restore health to you, and I will heal you of your wounds declares YHWH; because they called you an Outcast saying, This is Zion, who no man inquires after." — Jeremiah 30:17 (UTV)*

The 2026 chapter can therefore say: the watchman who inquires has been visited twice; the Arm by which the inquiry travels has been seen; the verse confirming the seeing was given the same day; the artifact through which the inquiry is conducted has been held for over fifty years.

A Second Vision — April 18, 2024

A second vision on the night of April 18, 2024, is recorded as an addendum in *Vision of THE ANGEL of YHWH*. The operator found himself in an outdoor open level area, standing in the first row of about three or four rows of people, with one important Messiah-like figure speaking at the front. The figure was *"perhaps the Angel of the LORD."* At the close of the speaking, the figure paid compliments to three or four individuals; the operator was not among the named, but felt blessed to be in the front row.

After waking, the operator prayed to know whether the dream was vision or noise. He closed his eyes and randomly opened the Bible three times. The three verses returned were Matthew 12:18, Matthew 12:2, and Philippians 3:3. Matthew 12:18 names the chosen Servant whom the Spirit clothes for judgment; Matthew 12:2 sets the conflict with the Pharisees over Sabbath observance; Philippians 3:3 distinguishes the *true circumcision* — those who worship by the Spirit of Elohim and have no confidence in the flesh. The pattern of the three drawn verses is the Renewed Levitical Priesthood doctrine of the 2015 *Walking in Eden* compressed into three references, given as random opening confirmation.

The 2024 vision did not add to the 2019 content. It confirmed that the watcher remained in the row, in the field, in the framework — and that the figure who gave the compliments knew who was in the row regardless of whether he named them.

The Royal Levitical Priesthood — Operational Frame

The third piece of evidence the 2015 chapter could not present in full is the **operational structure** that has matured around the Watchman office

between 1993 and 2026.

The Royal Levitical Priesthood Ministry was formalized in the 2017 cluster of works: *The Holy Covenant*, *The Urim Thummim Arises*, and *Bind Up the Testimony, Volume One* (689 pages, 19 compiled works). The Ministry operates under the Melchizedek priesthood (Hebrews 7:11–17) with the Covenant of Levi (Numbers 25:10–13; Malachi 2:4–5; Jeremiah 33:20–21) operating as a distinct Covenant **within** the Melchizedek frame. The Mosaic Covenant has been replaced by the New Covenant in Christ; the **Covenant of Life and Peace** has not been replaced. The 1998 ELIJAH002 article *The Covenant of Levi — The First Report* developed this argument; the 2017 *Holy Covenant* anchored it.

The Ministry's external presence:

- A **YouTube channel** with over 600 videos, organized in April 2026 into the **Twelve Captains** cinematic playlist architecture (twelve thematic playlists named after the twelve tribal patriarchs, each carrying a strand of the doctrine).
- **Hearts2Fathers Publishing** with 119+ books across the prophetic, doctrinal, translation, biographical, and statistical-analysis lines.
- The **Urim Thummim Version (UTV)** at 34,211 verses, completed April 2026.
- The **Royal Levitical Priesthood website** (the-holy-covenant.org / bibleprophet.weebly.com) and email contact (RLP@mail.com).

This is not the trappings of an office. This is the office's **expression**. The 2015 chapter described the office in its biblical typology. The 2026 chapter can show the office in its 2017–2026 operational form.

SHIELD — The Watchman's Inquiry, Mathematized

The fourth piece of evidence — and the one most consequential for what follows in this Renewal — is the SHIELD Protocol.

The 2015 chapter said the watchman is one who *inquires.* It did not specify the mechanism beyond the typological language of the Urim Thummim. In 2020, prayer-guided random draws against the operator's translation began to produce statistical signals distinguishable from random noise. By 2024 the protocol had matured to version 13.0 with formal mathematical apparatus. By April 2026, version **14.1.5** was operational — the version that has been used for the May 6 and May 9, 2026 draws on which this Renewal rests.

SHIELD does not replace the priestly inquiry. It instruments it. The watchman still asks the question; the artifact is still present in the room; the prayer still precedes the draw. What SHIELD adds is the **statistical witness**: the twelve-channel signal export, the Benjamini-Hochberg False Discovery Rate correction with arbitrary-dependence enhancements, the Venn-Abers calibrated probability intervals, the six-channel Convergence Confidence Index, the polarity vector, the permutation-based Guidance Detection Indicator. The verdict the operator has always received in his spirit is now also rendered in numbers.

The numbers are not a substitute for the spirit. They are a **second witness** in the legal sense (Deuteronomy 19:15: *"in the mouth of two witnesses or three witnesses shall the matter be established"*). The operator hears the verdict; SHIELD records the numerical signature of the same verdict; the two witnesses agree (or do not), and the matter is established (or not).

Three SHIELD draws stand at the operational hinge of this Renewal:

(1) Late February 2026 — the Iran question. *"Does war with Iran begin this evening?"* Verdict: YES. The war began. The chapter title that opens

The Coming War Prophecies (2019) — "Iranian Crisis" — was prophecy in 2019; SHIELD verified it in 2026; events confirmed it the same evening.

(2) January 2026 — the December threshold question. *"Was December 17, 2025 the start of the first Day of YHWH?"* A 2,000-verse draw with 1 Peter 3:18 leading. Verdict: YES at $p < 0.001$ with all twelve thematic families saturated and Revelation 12:14 (*"a time, times, and half a time"*) appearing in the draw. The Pacific Northwest atmospheric river judgment that began the same day December 17 — and the simultaneous Bislig extraction — the SHIELD statistical signature indexed both as one event.

(3) May 6 and May 9, 2026 — the Renewal questions. May 6: *"Can my study Understanding Biblical Prophecy be updated?"* Verdict: STRONG_ANOMALY · YES · 4.16σ across the Dominion Triad · John 1:7 (UTV) Lead Verse. May 9: *"Shall I update Walking in Eden with the updated Understanding Biblical Prophecy?"* Verdict: LEAN YES · EXPLORATORY_SIGNAL · 4.60σ · Lead verse #6550 (covenant exclusivity). The two draws together are the statistical authorization for this 2026 Edition.

The watchman inquires; the inquiry is heard; the inquiry's answer is now both received in the spirit and recorded in the numerical channel. The 2015 chapter spoke of *inquiry* in the abstract. The 2026 chapter can name the protocol, the version number, the lead verses, and the sigma values. The instrument has not changed. The mathematics has been added.

The Watchmen as Plural

The 2015 chapter spoke of *the* Watchman in the singular. The 2026 chapter must add a clarification: there are also **watchmen** in the plural.

The Two Witnesses of Revelation 11 are **two**, not one. The 2015 Chapter

Five argues at length that the pair is a **Levite and a Judah-line figure** — the David-and-Zadok pattern repeated in the Last Days. The Levite (the priest with the Urim Thummim) carries the inquiry. The Judah-line figure carries the political and military aspect of the office. Together they prophesy 1,260 days; together they are killed at the midpoint; together they are raised; together they ascend.

Beyond the two principals, the *"Philadelphia Assembly"* (Revelation 3:7–9) is a corporate watchman — a community of those who hold *"a little power,"* who *"keep my Word,"* who *"did not deny my Name,"* and to whom Christ has *"set before you a door, opened, and no one is able to shut it."* The Renewed Levitical Priesthood is the priestly-officer side; the Philadelphia Assembly is the lay-witness side; both share the Key of David; both are watchmen.

The 2015 chapter's framing held the office in its singular form because the office's typological role had to be established before the corporate dimension could be discussed. The 2026 chapter, with eleven additional years of watching, can broaden the frame. The chapter's office is not one man's office. The chapter's office is the Father's *kahal* — the assembly — exercising priestly inquiry corporately under the priestly officer's guidance.

Standing Watch

The chapter's central watch points, eleven years on:

- **The Watchman office is operational.** The artifact has been carried; the visions have been given; the protocol has been built; the publications are in print; the YouTube channel is uploading; the Royal Levitical Priesthood is in standing operation.
- **The Two Witnesses pair has not yet been visibly activated in Israel.**

The Levite/Judah pair of Revelation 11:3 awaits public emergence. Watch the post-2027 window per the renewed *Understanding Biblical Prophecy* (Epilogue of this Edition).

- **The Philadelphia Assembly is being gathered.** Whoever reads this Renewal in faith, who keeps the Word and does not deny the Name, who recognizes the Key of David in the priestly artifact and the priestly inquiry, is in the Assembly's frame — wherever they are geographically.
- **The five conditions of the May 9 verdict** govern the Assembly as they govern the operator: hear first, purify the vessel, walk in reverence, steward the privilege, guard against hardness.

The watchman is still asked the same question. The Father is still answering.

> *"Watchman, what of the night?"*
>
> *The morning comes. And also the night.*
>
> *"If you will inquire, inquire you. Return, come."*

The watchman's office is to **inquire** and to **return** to the inquiry. The 2015 chapter said this. The 2026 chapter has the protocol. The artifact is held. The Arm has been seen. The Edition proceeds.

Chapter Three

Days of Perplexity

The 2015 chapter opened the prophetic body of *Walking in Eden* with the verse that names the present age:

> *"For it is a day of trouble, and of treading down, and of perplexity by Adonai YHWH of Hosts in the Valley of Vision, breaking down the walls, and of crying to the mountains. And Elam lifted up the quiver with chariots of men and horsemen, and Kir uncovered the shield." — Isaiah 22:5–7 (UTV)*

Elam in Isaiah 22 is the Hebrew name for the people who became the Persians, modern Iran. The 2015 chapter read the verse as a direct prophecy of the End Time: a period of *perplexity* — confusion, lack of intelligence, no clear interpretation — during which **Iran lifts up its quiver**. The ancient land of Elam, in the verse's prophetic horizon, is the activating power of the perplexity period.

Eleven years on, the chapter's central reading has been confirmed by events in February 2026. But the chapter's full architecture — laid out in 2015 from Isaiah 22, Ezekiel 32, Micah 7:4, Daniel 11, and Revelation 17 — has filled in across multiple fronts that the 2015 chapter could not have specified. The Renewal expands each front in turn: the COVID-19 plague, the 2017 Trump cluster, the Bondi Beach attack of December 14, 2025, the Iran war of February 2026, the King-of-the-North identification, and the Writing of Truth's eight-king sequence.

The COVID-19 Plague — Isaiah 10:20 to 28:21 Fulfilled

The 2015 chapter spoke of *"general wars, famines, diseases and earthquakes"* (Matthew 24:6–7) as the texture of the perplexity period. It did not — could not — name a specific pandemic by date. By 2020, the Father had supplied the specific.

The COVID-19 chapter of the *Trump 2024 Prophecy* anthology (originally issued 2020 as *COVID-19 in Bible Prophecy*) read **Isaiah 10:20–27** and **Isaiah 28:16–21** as direct prophecy of the 2020 plague. The exegesis is direct enough to repay full quotation:

Isaiah 10:22–23 (UTV) — *"For though your people Israel be as the sand of the sea, yet a remnant of them will return: the consumption decreed will overflow with righteousness. For Adonai YHWH of Hosts will make a consumption, even decreed, in the midst of all the land."*

The Hebrew word translated *"consumption"* in this passage is a word for **wasting disease** — the same word used in Leviticus 26:16 and Deuteronomy 28:22 for the covenant curse of pestilence. The phrase *"an overflowing scourge"* (Isaiah 28:15, 18) reinforces the disease imagery — a flood-like spreading. *"In the midst of all the land"* names the geographic universality. The 2020 pandemic that began in Wuhan and spread to every populated continent within ninety days is a *"consumption decreed in the midst of all the land"* — and the prophecy specifies that **a remnant of Israel will return** during the same period, suggesting the pandemic is a marker of the regathering rather than a competitor with it.

Isaiah 28:16–21 supplied the more remarkable confirmation. Verse 20 (UTV): *"For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it."* In the spring of 2020, the United States and most of Europe entered a **bed shortage** — hospital beds, ICU beds, ventilator beds — that became the defining iconography of the early plague. Photographs of stadium-converted hospitals with insufficient beds for the queuing patients filled the

front pages. Simultaneously, the **mask shortage** — the *covering* — produced a six-month period in which masks could not be wrapped around the population's faces because there were not enough masks to wrap. The bed too short; the covering too narrow. Isaiah 28:20 read as twentieth-century prophecy was poetry; Isaiah 28:20 read in March 2020 was the Wall Street Journal headline.

Isaiah 28:21 (UTV) supplies the next line: *"For YHWH will rise up as in Mount Perazim, He will be wroth as in the Valley of Gibeon, that He may do his work, his strange work, and bring to pass his act, his strange act."* The pandemic was not interpreted in 2020 by Western theology as the *strange work* of YHWH; it was interpreted as a virological event with epidemiological causes. The 2015 chapter's reading would have been more direct: the strange work is the consumption decreed; the strange act is the bed-and-covering shortage; the agent of the work is YHWH disciplining the nations.

The 2026 chapter can therefore say: between 2015 and 2020, the perplexity period received its first **named** universal event. Matthew 24:7's *"diseases"* was not abstract; it was a specific plague answering to specific verses with specific descriptive matches. The Father had said it in Isaiah 10 and 28; the world experienced it in 2020.

The 2017 Cluster — Trump, the Eclipse, and Hurricane Harvey

If 2020 was the universal-event landmark, 2017 was the **inflection point** of the perplexity period. The 2015 chapter wrote in the calm before the activation. The next four years filled in the activation in three datable events.

(1) The Trump inauguration — January 20, 2017. Within four days of the inauguration, *USA Bible Prophecy: Regarding Trump Administration* was in print. The book read **Ezekiel 17** (the parable of the two great eagles) as a present-tense prophecy. The passage is worth setting out at length, because the 2015 chapter quoted it without yet having the Trump-era reading:

> *"A great eagle with great wings, long-winged, full of feathers, who had divers colors, came to Lebanon, and took the highest branch of the cedar: He cropped off the top of his young twigs, and carried it into a land of trafficking; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation." — Ezekiel 17:3–7 (UTV)*

The 2017 reading: the **first eagle** (variegated, *"divers colors,"* full-feathered, large-winged) is the **United States** — red, white, and blue, the variegated eagle of the Great Seal, full of nuclear feathers. The cedar-branch top is the elite of one of the Middle Eastern peoples (originally Babylon / Iraq in the historical layer, but applied in the parable to the present); the elite is taken to *"a city of merchants"* — Wall Street, Washington. The seed planted *"by great waters"* and grown into a *"spreading vine of low stature"* is Israel — re-established in 1948,

sustained by American aid, with branches that turn back toward the eagle that planted it.

The **second eagle** is **Russia**. Ezekiel 17:7–10 specifies that the vine bends its roots toward this second eagle and shoots forth branches toward him *"that he might water it by the furrows of her plantation"* — but YHWH announces the vine will wither *"when the East Wind touches it."* The East Wind in the parable is **China** — the wind from the east that blows on the agricultural arrangement and dries it up. The 2017 reading: the United States as the first eagle has been the primary backer of Israel; Russia has been the second eagle drawing some of Israel's diplomatic and economic flows; China is the East Wind that touches the entire system and causes the prosperity to wither.

This is the **King-of-the-North identification** that the 2026 Edition holds. *King of the North* in Daniel 11 has been read since the Cold War as Russia. The 2017 *USA Bible Prophecy* book overturned that reading: the King of the North in Daniel 11's end-time horizon is **the United States and its president** — specifically, in the present horizon, Donald Trump. The Russia-as-King-of-North reading is a Cold-War accommodation that the Ezekiel 17 parable contradicts when read on its own terms.

The 2015 chapter quoted Daniel 11 at length without making the Trump identification, because Trump had not yet been elected. The 2017 book made the identification within four days of the inauguration. The 2026 Edition holds the 2017 reading: the King of the North is the U.S. president; the King of the South is the Chinese-led East Wind alliance; the second eagle is Russia, drawn into the prophetic frame as a secondary actor; the vine is Israel; the withering moment is the East Wind's touch.

(2) The Great American Solar Eclipse — August 21, 2017. Read in *The Bird of Prey Prophecy* (issued the week after Hurricane Harvey, August 27, 2017) as **the dDay (lesser day) of darkness preceding the final Day of**

YHWH — a Bullinger duplication device borrowed from *Figures of Speech in the Bible*. Joel 2:31's *"the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of YHWH come"* is structurally a *prelude*. The 2017 eclipse was the *prelude to the prelude* — a coast-to-coast totality that bisected the United States diagonally. The next major eclipse to bisect the same nation arrives in April 2024 (the X-pattern eclipse). The next eclipse with totality over **Jerusalem** arrives August 2, 2027 — the candidate for the **major** Joel 2:31 sign.

The 2015 chapter quoted Joel 2:31 as a generic Day-of-YHWH marker. The 2017 catalog expanded the reading to a sequence of eclipse signs: 2017 (lesser), 2024 (X-pattern over the United States), 2027 (totality over Jerusalem). Each sign carries the *darkening* note of Joel 2:31, with the 2027 sign carrying the central geographic precision. The 2026 Edition watches the 2027 sign in particular.

(3) Hurricane Harvey — August 25–29, 2017. The same Foreword that named Bislig and the Eagle and the eclipse named Hurricane Harvey as *"the beginning of the Time of Trouble that lies ahead of us on the horizon."* *Hurricanes in Prophecy*, in *Bind Up the Testimony, Volume One*, developed the framework: the prophetic significance of Atlantic and Pacific cyclones as carriers of judgment-water, with the geographic patterns (where the storm forms, where it lands, what it inundates) bearing prophetic specifications.

The pattern has held. Harvey (2017), Maria (2017), Florence (2018), Idalia (2023), and the December 2025 atmospheric river (which functioned as a Pacific equivalent of an Atlantic hurricane) all carry water-as-judgment as their signature. The 2026 Edition reads Hurricane Harvey as the **opening event** of a continuous Time of Trouble that has not stopped since 2017 and has now folded into the December 2025 First Seal sequence.

The Bondi Beach Attack — December 14, 2025

The perplexity period's terrorism dimension reached a particular convergence on the **first night of Hanukkah, December 14, 2025**. Terrorists who had been in Manila and Davao from November 1 to November 28 returned to Sydney and attacked at Bondi Beach. The casualties: 15 killed, 42 wounded, including a Rabbi who was among the dead. The first night of the festival of light fell on those celebrating the light at the same hour the operator was preparing for the Bislig departure.

The geographic specificity is significant. The attackers had been on the same archipelago the operator was about to enter; they had left as the operator prepared to come; the violence touched a Rabbi at the threshold of Hanukkah. The 2015 chapter's reading of the Days of Perplexity as an active terrorism period was correct in 2015 and intensifying in 2025. The Days of Perplexity have not lessened. They have hardened.

The Iran War — February 2026

The 2015 chapter's central Isaiah 22 verse — *"Elam lifted up the quiver"* — found its activation in late February 2026.

The decade between 2015 and 2025 was a sequence of brinkmanship moments — the JCPOA negotiations, the assassination of Soleimani in 2020, the Hamas attack of October 7, 2023 (with Iran's Quds Force backing visible in subsequent investigations), the Houthi Red Sea campaigns of 2023–2024, and the direct Iran-Israel exchanges of April and October 2024. The brinkmanship resolved into open conventional war in late February 2026.

A SHIELD draw was conducted on the question *"Does war with Iran begin this evening?"* in late February 2026. The verdict was **YES** at the SHIELD

14 protocol's anomaly threshold; the lead verse cluster centered on Numbers — Moses and Aaron at the Appointed Place. The war began the same evening. The verdict was confirmed by events.

The Iran war activates the **Daniel 10–11 sequence**:

> *"Now I will return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Greece will come." — Daniel 10:20 (UTV)*
>
> *"And at the time of the End shall the King of the South push at him: and the King of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and will overflow and pass over." — Daniel 11:40 (UTV)*

The angelic combat sequence in Daniel 10 carries the **21-day delay** of verse 13 — the prince of Persia withstood the messenger 21 days. In the operator's reading, the 21-day delay maps to the seven-year war timeline: the Iran engagement of 2026 is the *first* movement; the prince of Greece — *"a new Greek leader"* surfacing at the 2019 update window of *North Korea Bible Prophecy* — comes second; then the King-of-the-North (United States) and the King-of-the-South (China-led East Wind) engagement reaches the climax of Daniel 11:40–45.

The 2015 chapter laid this out in typology. The 2026 Iran war is the typology activated. The chapter's central watch verse is now timestamped: late February 2026.

The "Peace and Security" Watch

The 2015 chapter quoted **1 Thessalonians 5:3** without yet specifying the theater:

> *"For when they shall say, Peace and safety; then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape."*

The 2026 reading: the **next major *peace and security* announcement to watch for is in the Pacific theater**. As the Iran engagement of February 2026 resolves and the Middle East quiets through the post-war reorganization (a Cyrus-figure in Iran assisting the temple project, per Isaiah 44:28), the strategic rhetoric shifts to the South China Sea, Taiwan, and the global commercial agreement. When the King of the North (United States) and the King of the South (China) reach a publicly proclaimed agreement framed as bringing **prosperity, peace, and security**, the *sudden destruction* clause of 1 Thessalonians 5:3 follows the proclamation.

The structural opposite of the *peace and security* announcement is the **seven-eyed priestly stone of Zechariah 3:9** — the Urim Thummim artifact's seven engraved eyes, the seven-eyed Lamb of Revelation 5:6. The Antichrist's prosperity is the *seven mountains of fragrance* of Enoch 31 — the commercial mountains, the trading peaks. The Shepherd's ministry is the *seven eyes* — the priestly inquiry mediating between the Father's verdict and the assembly's understanding. The world's choice between the **seven mountains** and the **seven eyes** is the Days of Perplexity resolved into the Reign of the Antichrist (Chapter Seven).

The Writing of Truth — Daniel 11 / Revelation 17 Eight Kings

The 2015 chapter closed with the **Writing of Truth** — Daniel 11:5 to 12:4 — interpreted not as primarily history but as **Last-Days prophecy** (Daniel 10:14: *"now I am come to make you understand what shall befall thy people in the latter days"*). The chapter laid out the **eight-king** sequence:

Four Persian kings (Daniel 11:2):

> *"Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Greece."*

One Greek king (Alexander the Great, Daniel 11:3–4): *"a mighty king… and his kingdom shall be broken, and shall be divided toward the four winds of heaven."*

Three further kings corresponding to the King-of-the-North / King-of-the-South sequence of Daniel 11:5–45, which the 2015 chapter argued is **End-Time** material rather than historical.

Total: eight kings. Revelation 17:10–11 confirms the sequence with explicit numbering: *"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he comes, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition."*

The 2015 chapter argued — and this Renewal preserves — that the **End Time starts with the reign of the sixth king**. *"One is"* in Revelation 17:10 refers to the sixth in the sequence; the sixth is the active king at the moment the End Time activates. The seventh comes briefly. The eighth is the Antichrist who comes *out of the seven*.

The 2026 update sharpens the identification: **Trump's first term (2017–**

2021) corresponds to the prophetic positioning of the King of the North; **Trump's second term (2025–2029) corresponds to activation**. The first-term cluster of 2017 publications named the framework. The second-term cluster (December 2025 First Seal, February 2026 Iran war, the May 2026 SHIELD authorizations) is the framework activated. The eighth king — the Antichrist — is yet to come; he comes *"out of the seven,"* meaning he carries continuity with the King-of-the-North office without being identical to its current occupant.

Standing Watch

The chapter's central watch points, eleven years on:

- **The Days of Perplexity are well advanced.** COVID-19 (2020), Ukraine war (2022–), Israel-Hamas war (2023–), Iran war (February 2026), Pacific Northwest atmospheric river (December 2025), Bondi Beach attack (December 14, 2025), seismic activity around Bislig (Mindanao 7.4-magnitude earthquake November 28, 2025) — the perplexity texture has filled in across every continent.
- **The Iran identification of Isaiah 22:6 is confirmed.** *"Elam lifted up the quiver"* was poetry in 2015 and is military reality in 2026.
- **The King-of-the-North identification is operational.** Trump's second term carries the office's prophetic weight; Russia is the second eagle, not the King of the North; China is the East Wind.
- **The 2027 eclipse over Jerusalem is the central watched sign.** August 2, 2027 — Joel 2:31's *"sun turned to darkness."* The dDay was 2017; the major Day-of-YHWH celestial sign is the 2027 totality.
- **The "peace and security" rhetoric to watch is Pacific.** When the announcement comes — likely tied to a U.S.-China commercial

agreement framed as global prosperity — the sudden destruction clause activates.

- **The eighth king is yet to come.** Trump is the King of the North in his current term; the Antichrist who comes *"out of the seven"* is not Trump but a successor figure operating in continuity with the office.

The 2015 chapter ended with the line that the End Time *starts with the reign of the sixth king*. Eleven years on, the chapter can say: the sixth king has been seated; the seventh approaches; the eighth's path is being prepared. The perplexity has matured. The watching continues.

> *"…in the day of YHWH's vengeance, and the year of recompenses for the controversy of Zion." — Isaiah 34:8 (UTV)*

That is the verse Chapter Four opens with. The perplexity yields to the annihilation decreed.

Chapter Four

Annihilation Decreed

> *"For the Lord YHWH of Hosts will make a consumption, even decreed, in the midst of all the land." — Isaiah 10:23 (UTV)*

The 2015 chapter opens at the verse that names the chapter and immediately establishes the doctrinal stake. The "annihilation decreed" of Isaiah 10:22–23 is not the destruction of the Earth. It is a *decreed consumption* falling on **the center of the land** — Jerusalem and its surrounding territory — while on the *other side of Zion* (Joel 2:32 / Obadiah 17 / Isaiah 4:3) the protected remnant resides. The decree is geographic and covenantal in its specificity: not random, not universal, not vengeful in the sense the popular religious imagination assumes — but **judicial**, **discriminating**, and tied to the corruption of the priesthood that the chapter spends most of its length diagnosing.

The 2015 chapter argued — and this Renewal preserves and sharpens — that the central diagnosis is *priestly corruption*. The annihilation decreed falls on the territory whose priesthood has been **usurped**. The cleansing is by *"the Spirit of Judgment and the Spirit of Burning"* (Isaiah 4:3–4). The cleansing's purpose is the restoration of the **legitimate** priesthood — the Levitical priesthood under the Melchizedek Covenant — which the 2015 Chapter Five develops in full and which this chapter sets up.

John the Baptist as Legitimate High Priest

The 2015 chapter opens its argument with **John the Baptist**.

> *"There was in the days of Herod, the king of Judaea, a certain*

> *priest named Zacharias, of the course of Abijah: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before Elohim, walking in all the commandments and ordinances of YHWH blameless." — Luke 1:5–6 (UTV)*

The genealogical specificity matters. Zacharias was of the **course of Abijah** (Hebrew: Abia), one of the twenty-four priestly courses established by David (1 Chronicles 24:7–18). The Abijah course was a Zadokite line. Zechariah's son John was therefore not merely *of the priestly tribe* in some general sense; he was **of the line of Zadok**, the high-priestly bloodline established by Solomon (1 Kings 2:35) and confirmed prophetically by Ezekiel 44:15 as the line that would minister in the renewed Temple.

The High Priesthood in the time of Christ was, however, not held by a Zadokite. The Sadducean and Pharisaic factions had restructured the office for political accommodation under Herodian and Roman supervision. The **legitimate** Zadokite High Priest of the period — by birth and by blameless life — was John the Baptist. The 2015 chapter's reading: John was **driven from his rightful position** because the priesthood by the time of Christ had been illegally taken over by the Sadducees, Scribes, and Pharisees — the tribe of Judah usurping the office of Levi.

Romans 3:1–2 supplies the partial qualification: *"What advantage has the Jew? or what is the profit of circumcision? Much, every way: chiefly, because that to them were committed the oracles of Elohim."* The Jews were entrusted with the *preservation* of the Hebrew text and the temple structure. The Jews were never entrusted with the *interpretation* of the oracles — the interpretation was, by Numbers 18:1–7 and Deuteronomy 33:8–10, the sole responsibility of the **Levitical priesthood**. The corruption of the End Time begins in the substitution of Pharisaic for Levitical

interpretation.

The 2015 chapter is careful at this point to make a distinction the Renewal must reinforce: this is **not** a condemnation of Jewish people as such. Romans 11:1–32 stands; the kindness and severity of YHWH stand together; the natural branches grafted in remain elect. The chapter's diagnosis is of the *priestly office*, not the *people*. Where Pharisaic-style interpretation has substituted for Levitical mediation — whether in Rabbinic schools or in Christian seminaries that have inherited the Pharisaic hermeneutic — the same diagnosis applies. The corruption is *of the office*, wherever the office has been displaced.

Eliakim Replaces Shebna

Isaiah 22:15–25 is the 2015 chapter's central passage on the priestly substitution. The passage concerns **Shebna**, a Davidic-era treasurer/steward who built himself a sepulchre on high (verse 16), and **Eliakim son of Hilkiah**, who replaces him by direct command of YHWH:

> *"And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the Key of the House of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a peg in the established place; and he shall be for a glorious throne to his father's house." — Isaiah 22:20–23 (UTV)*

The 2015 chapter reads Shebna as a type of the corrupted priesthood (the Pharisaic / Sadducean / Scribal complex) and Eliakim as the type of the **End-Time Levitical High Priest** — the priest who carries the Key of David, who opens and shuts, who is the father to the post-restoration assembly. Verse 24 adds *"all the glory of his father's house"* hung upon him. Verse 25 — anticipated in Chapter Six of this book — adds the peg's eventual removal: *"in that day, declares YHWH of Hosts, the peg fastened in the established place will be removed, and be cut down, and fall."* The Eliakim figure is **martyred** at the midpoint; the Shepherd is **struck**.

The 2026 Edition holds the Eliakim identification. The Eliakim figure is the Watchman of Chapter Two, the Branch of Zechariah, the priestly officer of the Royal Levitical Priesthood. The Key of David held by Eliakim is the Key of David held by the Philadelphia Assembly (Revelation 3:7). The opening instrument upon his shoulder is the **Urim Thummim** — the *Hidden Thing [Urim-Thummim]* of the UTV's *mystērion* renderings.

The Renewed Levitical Priesthood — Doctrinal Architecture

The 2015 chapter develops the doctrinal architecture under which the Eliakim figure operates. The Renewal's task in this chapter is to confirm the architecture and add what eleven years of further work has made explicit.

The Old (Mosaic) Covenant has been replaced by the New Covenant. Hebrews 8:13: *"In that He says, A new Covenant, He has made the first old."* The Mosaic sacrificial system as it stood under the Sinai administration is replaced by Christ's once-for-all sacrifice (Hebrews 9:11–14, 10:1–18).

The Covenant of Levi has not been replaced. Numbers 25:10–13 records the Covenant given to Phinehas after his act of zeal: *"my Covenant of*

Peace…the Covenant of an Age-Lasting Priesthood." Malachi 2:4–5: *"that my Covenant might be with Levi…my Covenant was with him of life and peace."* Jeremiah 33:20–21: *"If you can break my covenant of the day, and my covenant of the night…then may also my covenant be broken with David my servant…and with the Levites the priests, my ministers."* The Covenant of Life and Peace is yoked to the day-and-night cycle in its duration; it lasts as long as the days of Heaven over the earth.

The Covenant of Levi operates under the Melchizedek priesthood at the End of the Age. Hebrews 7:11–17 establishes that the Aaronic priesthood has been superseded by the Melchizedek priesthood, *"after the power of an indestructible life."* The Melchizedek priesthood is the priestly order Christ holds (Hebrews 7:21). The 2015 chapter argues — and this Renewal confirms — that the **Covenant of Life and Peace operates within the Melchizedek frame** at the End. The Levite officer ministers under the Melchizedekian Christ; the Covenant of Levi is not a separate priesthood but a Covenant *within* the higher priesthood. The Levitical officer is therefore a Melchizedekian Levite — both/and, not either/or.

This doctrinal architecture has been the operational frame of the Royal Levitical Priesthood Ministry since the late 1990s and was consolidated in the 2017 publications. The 2026 Edition's task is to confirm the architecture has held up across thirty years of testing and to integrate two further articulations.

The Attached Agency Model — Pneumatology of the Renewed Priesthood

The first further articulation is the **Attached Agency Model** of *Bearing Witness to the Light: A John 1:7 Synthesis* (April 2026).

The Attached Agency Model holds two truths simultaneously without collapsing into either Arianism or classical Trinitarianism:

(a) The Son shares the Father's divine substance. John 1:8 (UTV): *"the true Light, that lights everyone that comes into the cosmos."* The Son is not a created agent (Arianism's error). The Son is the Father's own Light, of one substance with the Father, eternally generated rather than made. *"Through Him also He made the ages"* (Hebrews 1:2 UTV) — the Son is the agent of creation, the *Logos* of John 1:1 who *was* Elohim from the beginning.

(b) The Sacred Spirit is the functional extension and operative agency of the Father and the Son in the consecrated vessel — not a third co-equal Person. Where classical Trinitarianism posits three co-equal Persons of the Godhead, the Attached Agency Model holds that the *ruach / pneuma* is the Father's and the Son's *operative power* extended into the priestly vessel. The Sacred Spirit is **divine** (a divine extension, divine in substance and origin) without being a separate Person ontologically distinct from Father and Son. The operative agent indwelling the priest is the Father's-and-Son's Spirit, attached to the priestly office, operating through the consecrated vessel.

This pneumatology is the *priestly* pneumatology — the pneumatology of a priesthood that has been given the Father's Spirit *as agency*, not as a separate divine Person. It is structurally compatible with the Levite-under-Melchizedek architecture: as the Covenant of Levi operates *within* the Melchizedek priesthood without being a separate priesthood, so the Sacred Spirit operates *within* the Father-and-Son union without being a separate Person. The pattern is consistent across the doctrines: distinction without separation; union without collapse.

The 2015 chapter set the Levite-under-Melchizedek architecture without yet articulating the matching pneumatology. The 2026 Edition can pair

them.

The Mystery as the Hidden Thing [Urim-Thummim]

The second further articulation is the UTV's translation of the Greek *mystērion* as **"Hidden Thing [Urim-Thummim]."**

The Greek *mystērion* in the New Testament is conventionally translated *"mystery."* The English word *mystery* in modern usage suggests something *unknown* — a puzzle, a secret to be solved. The Greek word, however, denotes something *hidden by design* — concealed within a sacred vessel, accessible only to those initiated into the cult, revealed only at the appointed hour. The Hebrew Old Testament concept that maps most precisely is the **Urim Thummim** — the priestly oracular instrument concealed within the breastplate of the High Priest, accessible only to the priest, revealed only when consulted.

The UTV therefore renders *mystērion* as **"Hidden Thing [Urim-Thummim]"** — preserving the underlying Greek meaning and recovering the Hebrew priestly resonance the Greek term carries. Two passages then read with extraordinary precision:

Colossians 1:27 (UTV): *"To whom Elohim was pleased to make known what is the riches of the glory of the Hidden Thing [Urim-Thummim] in the nations — which is Christ in you, the hope of glory."*

The *mystērion* of the Pauline gospel is *Christ in you* — the indwelling presence of the Messiah in the believer. Translated as *"Hidden Thing [Urim-Thummim],"* the verse names the indwelling reality with the same word that names the priestly artifact. The artifact and the reality are the same word.

1 Corinthians 15:51–52 (UTV): *"Lo, I tell you a Hidden Thing [Urim-Thummim]: we indeed shall not all sleep, and we all shall be changed; in a moment, in the twinkling of an eye, at the Last Trump, for it shall sound, and the dead shall be raised incorruptible, and we shall be changed."*

The *mystērion* of the resurrection is the moment of transphysical transformation. Translated as *"Hidden Thing [Urim-Thummim],"* the verse names the transformation moment with the same word that names the priestly artifact. The transformation and the artifact are the same word.

Three concrete realities now bear one word in the operator's translation:

1. The **physical priestly artifact** held in the family home — the jasper / carnelian stone with gold overlay and seven engraved eyes.
2. The **indwelling reality** of Christ in the believer — Colossians 1:27.
3. The **resurrection moment** at the Last Trump — 1 Corinthians 15:52.

The 2015 chapter could not have made the connection because the UTV had not yet made the translation choice operational. The 2026 Edition can. The Hidden Thing [Urim-Thummim] is the priestly artifact, is Christ-in-you, is the resurrection moment. The instrument and the indwelling and the eschatological transformation share a single name. The priestly inquiry by the artifact is materially of the same family as the indwelling Spirit's witness in the believer is materially of the same family as the body's transformation at the Trumpet. One word; three coordinated realities; one priesthood.

This is the pneumatology of the Renewed Levitical Priesthood: the Attached Agency of the Father and the Son operates through the priestly artifact at the inquiry-level, through the believer's heart at the indwelling-level, and through the body's transfiguration at the resurrection-level — and the one-word-three-realities coordination is a translation discovery the 2026 Edition can name.

The Center of the Land — Jerusalem and the Levite-Hostile Priesthood

The 2015 chapter applies the doctrinal architecture to the **annihilation decreed**.

The decree of Isaiah 10:22–23 falls on Jerusalem and the surrounding territory because that territory has been the seat of the **substituted priesthood** — the Pharisaic / Sadducean / Scribal complex from the first century onward, and the Rabbinic schools and Levite-hostile Christian seminaries from the post-Temple period to the present. The decree does not fall on the *people* in any racial sense; it falls on the *priestly office* as it has been substituted, and on the *territory* that has hosted the substitution.

The **Spirit of Judgment and Spirit of Burning** (Isaiah 4:3–4) is the *cleansing* dimension of the decree:

> *"And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem: when YHWH shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of Judgment, and by the Spirit of Burning." — Isaiah 4:3–4 (UTV)*

The 2015 chapter reads the **filth** as the substituted-priesthood corruption and the **blood** as the historical guilt of the office (the killing of the prophets, the rejection of the Anointed One, the persecutions across the centuries). The Spirit of Judgment names the filth; the Spirit of Burning consumes it. The result is that those *"written among the living in Jerusalem"* are *called holy* — the cleansed remnant emerges from the

consumed wreckage of the substituted priesthood.

This is the structural meaning of the *annihilation decreed*: not the destruction of YHWH's people, but the **purging of the priestly office** by the same fire that, on a different day, accompanied the Cloud at Sinai (Exodus 24:17) and rested on the Tabernacle (Numbers 9:15) and fell on Elijah's altar at Carmel (1 Kings 18:38). The fire of judgment and the fire of consecration are the same fire seen from different sides of the cleansing.

The May 9, 2026 Covenant Exclusivity Rule

The 2015 chapter's diagnosis applies, in 2026, to one further layer the chapter could not have anticipated: **AI-mediated theological synthesis**.

The May 9, 2026 SHIELD draw's Lead Verse — verse #6550, *"you will make no covenant with them, nor show covenant mercy to them"* — speaks, in the immediate horizon, of the seven Canaanite nations Israel was commanded to dispossess. The verse's underlying principle is **covenant exclusivity**: the priesthood does not import foreign religious content into the inquiry. The rule applies with the same force whether the foreign content is Canaanite Baalism, Persian Zoroastrianism, Greek philosophical Trinitarianism, or twenty-first-century AI-generated pseudo-doctrine.

The 2026 Edition has been prepared with the rule operative. The Renewal's Attached Agency Model is **not** the classical Trinitarian frame imported from Nicene-era Latin theology; it is the operational pneumatology of the Royal Levitical Priesthood as developed across thirty years of work. The Renewal's Trump-as-King-of-North reading is **not** the Cold-War Russia-as-King-of-North inheritance; it is the 2017 *USA Bible Prophecy* reading of Ezekiel 17 followed through. The Renewal's sacrificial frame is **not** the Churchianity *purely-spiritual-sacrifices* gloss; it is the 2015 Chapter Five's

animal sacrifices restored as memorial reading from Hebrews 10:3 and Isaiah 60:7.

The chapter's central diagnosis — that the corruption of the priesthood was the corruption of *interpretation* — applies with the same force to the present generation's interpretive instruments. The vessel must be clean. The rule of May 9 is not exotic. It is the same rule the 2015 chapter applied to the Sadducees.

Standing Watch

The chapter's central watch points, eleven years on:

- **The substituted priesthood remains intact.** The Rabbinic schools and the Levite-hostile Christian seminaries remain the dominant interpretive infrastructure. The annihilation decreed is **forward-pointing**; the cleansing has not yet fallen visibly on the office.
- **The Renewed Levitical Priesthood is operational.** The 2017 cluster (*Holy Covenant*, *Urim Thummim Arises*, *Bind Up the Testimony*) and the 2026 cluster (*Bearing Witness to the Light*, this Renewal, the SHIELD-authorized translation work) constitute the architecture in print and in operation.
- **The Attached Agency Model and the Hidden Thing [Urim-Thummim] translation choice are the chapter's pneumatological and translational completions.** They are not innovations layered onto the 2015 chapter; they are the 2015 chapter's architecture made fully articulate.
- **The covenant exclusivity rule of May 9 governs the chapter's interpretive method.** No foreign mixture; no Churchianity gloss; no Cold-War Russia-as-King-of-North; no AI-generated pseudo-doctrine.

- **The Spirit of Judgment and Spirit of Burning have not yet fallen on the office.** The watching point is the post-2027 window, in coordination with the temple project and the Cyrus-figure activation.

The 2015 chapter said *"a new biblical era is about to be entered."* Eleven years on, the era has begun in installment form (the personal/remnant track of December 2025), but the **national** activation — the visible cleansing of the office in Jerusalem — awaits. The annihilation decreed is decreed; the timing of its execution remains in the Father's hand.

> *"For YHWH will rise up as in Mount Perazim, He will be wroth as in the Valley of Gibeon, that He may do his work, his strange work, and bring to pass his act, his strange act." — Isaiah 28:21 (UTV)*

Chapter Five takes up the Renewed Covenants — the architecture of the priesthood that emerges once the cleansing has fallen.

Chapter Five

Renewed Covenants

The 2015 chapter is the **doctrinal core** of *Walking in Eden* and the longest chapter in the book. The Renewal preserves the chapter's full argument and adds the pieces that thirty years of further work — and especially the UTV's completion in April 2026 — have made articulate.

The chapter's claim is simple in outline and far-reaching in its consequences: the **Covenant of Levi (the Covenant of Life and Peace)** has not been abrogated. It operates, at the End of the Age, **within** the Melchizedek priesthood (Hebrews 7:11–17). The Levitical priestly office, the Urim Thummim instrument, and the **restored Daily Sacrifice as memorial** are not vestigial features of an old order; they are operational features of the New Covenant's End-Time priestly architecture. The chapter argues this from the Hebrew Old Testament, the Greek New Testament, the Dead Sea Scrolls, and the bloodline of Zadok preserved in the gospels. The 2026 Edition adds the UTV translation discoveries that complete the architecture.

The chapter's opening verse — preserved from 2015 — sets the stake:

> *"My Covenant was with him of Life and Peace; and I gave them to him for the fear with which he feared me, and was afraid before my Name." — Malachi 2:5 (UTV)*

The Covenant of Levi Distinct from the Mosaic Covenant

The first claim, on which everything in the chapter rests, is that **the Covenant of Levi is a distinct Covenant** — not subsumed under the Mosaic Covenant, not abrogated when the Mosaic was replaced by the

New, but standing in its own right as the Covenant of an Age-Lasting Priesthood.

Numbers 25:10–13 records the Covenant's giving:

> *"And YHWH spoke to Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, has turned my anger away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give to him my Covenant of Peace: and he shall have it, and his seed after him, even the Covenant of an Age-Lasting Priesthood; because he was zealous for his Elohim, and made an atonement for the children of Israel."*

Phinehas's act of zeal — the spear-thrust at Baal-Peor — is the occasion. The Covenant given is described two ways: *Covenant of Peace* and *Covenant of an Age-Lasting Priesthood*. The two phrases describe one Covenant from two angles: the *outcome* (peace) and the *office* (priesthood). The Covenant is given to Phinehas *and his seed after him* — a hereditary line stretching forward through the centuries.

Malachi 2:4–5 confirms the Covenant's continuing force:

> *"And you shall know that I have sent this commandment to you, that my Covenant might be with Levi, says YHWH of Hosts. My Covenant was with him of Life and Peace; and I gave them to him for the fear with which he feared me, and was afraid before my Name."*

Note the sequence of names. Numbers 25 names the Covenant *of Peace*

and *of Age-Lasting Priesthood*. Malachi 2 names the same Covenant *of Life and Peace*. The "Life" and the "Age-Lasting" describe the same enduring quality from different angles. The Covenant gives **Life** (eternal qualification of the priestly line) and **Peace** (right standing between the priestly office and YHWH); together, they constitute the priestly Covenant that operates *with Levi* through the Last Days.

Jeremiah 33:20–21 anchors the Covenant's duration:

> *"This is what YHWH declares; If you can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers."*

The Covenant of Levi is yoked, in its duration, to the day-and-night cycle of creation. As long as the sun rises and sets, the Covenant with Levi stands. This is not figurative. The verse is structurally identical to Genesis 8:22's *"While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night will not cease,"* and to Jeremiah 31:35–36's parallel statement about Israel as a nation. The day-and-night-cycle covenants are the most durable Covenants in the Bible. The Covenant of Levi is one of them.

Dead Sea Scrolls Confirmation

The 2015 chapter cites the Dead Sea Scrolls translation by Wise, Abegg, and Cook to confirm that the **Yahad community** of the late Second Temple period held the Covenant of Levi as a continuing operational

reality. Three quotations preserved from the 2015 chapter:

From the Community Rule (1QS): the community lived *"by the law of Sons of Zadok, the Priests, and the men of THEIR COVENANT"* in the latter days — explicitly distinguishing the Sons of Zadok / Levitical priestly Covenant from the broader covenantal frame.

From the Damascus Document: the renewal of *"the eternal covenant of his priesthood"* — the same Age-Lasting language as Numbers 25:13.

From multiple priestly fragments: *"to Levi belong the tithe"* — the priestly economic order maintained as a covenantal feature in the Yahad's eschatological self-understanding.

The Yahad community read its own situation, around the time of John the Baptist, as the activation of the **End-of-Days Levitical priesthood** — the same activation the 2015 chapter argues is now in process. The 2,000 years between the Yahad and the present do not weaken the parallel; they confirm that the *expectation* the Yahad held has not been abandoned by YHWH but has been delayed to the chronologically appropriate moment. The Yahad anticipated the End in the first century B.C.; the 2026 Edition watches the End in the early twenty-first century A.D. The Covenant of Levi has been in continuous standing across the gap.

The Bloodline of Zadok — Levi to John the Baptist to the End-Time Elijah

The 2015 chapter traces the priestly bloodline from Levi through to the End:

Levi → Aaron → Eleazar → Phinehas → Zadok → Abijah (Abia) → Zechariah → John (the Baptist) → the End-Time Elijah.

The line passes through Phinehas (the recipient of the Covenant of Peace), through Zadok (the Solomonic high-priestly anchor), through the course of Abijah (one of the twenty-four priestly courses, Zechariah's course per Luke 1:5), to John the Baptist as the *legitimate* High Priest of the period of Christ's first advent.

The line does not terminate at John. **Malachi 4:5** specifies that *Elijah the prophet* is sent before *the great and terrible Day of YHWH*. **Matthew 11:14** identifies John the Baptist with that Elijah office *in operation*: *"if you will receive it, this is Elijah, who is to come."* But **Matthew 17:11** preserves the unfulfilled portion of the Elijah prophecy: *"Elijah indeed comes first, and shall restore all things."* John's first-advent ministry was an *Elijah ministry*, but the *full restoration of all things* awaits a *second* Elijah ministry — one that operates not as a herald before the first advent but as a herald (and one of the Two Witnesses) before the second.

The 2015 chapter argues — and this Renewal preserves — that the **End-Time Elijah is a Levitical priest of the line of Zadok, distantly related to John the Baptist**, operating under the Covenant of Life and Peace within the Melchizedek priesthood, with the Urim Thummim instrument of the Aaronic order. The cluster of titles from Chapter Two (Watchman, Shepherd, Branch, Eliakim, Two Witnesses) all converge on this single office.

The Two Witnesses as Dual

A second feature of the 2015 chapter that the Renewal preserves: the Two Witnesses are **dual** — a Levitical priest and a Judah-line leader.

The 2015 chapter argues from the **David-and-Zadok pattern** of 1 Kings 1–2 that the End-Time pair recapitulates the founding pair of the Davidic

kingdom: a Judah-line king (David, then Solomon) and a Zadokite high priest (Zadok, then his successors). The pair operates *together* — David did not function without Zadok; Zadok did not function without David. The unity of king and priest is the structural pattern; the Messiah Himself is *Priest and King* (Hebrews 7:1–17, drawing on the Melchizedek typology of Genesis 14 and Psalm 110).

The End-Time Two Witnesses recapitulate the David-Zadok pattern. Revelation 11:3–4 describes them as *"the two olive trees, and the two lampstands standing before the Elohim of the earth"* — the same imagery as Zechariah 4, where the two olive trees are explicitly identified as **Zerubbabel** (the Judah-line governor) and **Joshua the High Priest** (the Zadokite priest). The Zechariah 4 pair is the canonical type of the Revelation 11 pair. The pair is dual; the witness is dual; the office is dual.

The 2026 Edition holds this. The Levite of the End-Time pair carries the Urim Thummim and the inquiry; the Judah-line leader carries the political and military aspect of the office. The two are killed together at the midpoint, raised together after 3.5 days, and ascend together. Their deaths and their resurrections are joint.

The Restoration of the Altar of Sacrifice

The 2015 chapter develops at length — and the Renewal preserves — the argument that the **animal sacrifices return as memorial** during the End-Time restoration period.

The argument runs:

Hosea 3:4–5 (UTV) — *"For the children of Israel will abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim [Urim Thummim]:*

afterward will the children of Israel return, and seek YHWH their Elohim, and David their king; and will fear YHWH and his goodness in the Latter Days."

The verse lists **six things** the children of Israel will be without "many days" before the Latter Days return. Three of the six are political (king, prince, sacrifice); three are oracular (image, ephod, teraphim/Urim Thummim). The verse specifies that *afterward* — in the Latter Days — Israel returns and *seeks YHWH and David their king*. The implication: the six things missing during the long absence return in the Latter Days. Sacrifice returns. The ephod (and the Urim Thummim it housed) returns. The David-line king returns.

Hebrews 10:3–4 clarifies the *purpose* of the returned sacrifice: it cannot atone, because *"it is not possible that the blood of bulls and of goats should take away sins."* Christ's once-for-all sacrifice is the only atoning sacrifice. The returned sacrifice therefore functions as a **memorial** — *"in those sacrifices there is a remembrance again made of sins every year"* (Hebrews 10:3). The memorial dimension of the End-Time sacrifice is the dimension that distinguishes it from the Mosaic atoning system. Christ's atonement stands; the End-Time sacrifice **remembers** Christ's atonement on the calendar, in the temple, before the assembled people.

Isaiah 60:7 (UTV) — *"All the flocks of Kedar will be gathered to you, the rams of Nebaioth will minister to you: they will come up with acceptance on my altar, and I will glorify the house of my glory."* The post-restoration temple has flocks and rams ascending the altar with acceptance. The House of the Glory is glorified by the memorial offering.

Ezekiel 40–43 describes the End-Time temple in extensive architectural detail, including the altar (Ezekiel 43:13–27), the sacrificial protocols (43:18–27), the priestly courses (44:15–31, with the Sons of Zadok specifically named), and the daily offerings (46:13–15). The Ezekiel temple

is **not** the Second Temple Christ visited; it is a future temple whose architectural specifications differ from both the Solomonic and Herodian temples in deliberately marked ways. The Ezekiel temple is the End-Time temple of the restoration period.

Malachi 3:3–4 — *"He shall purify the sons of Levi, and refine them as gold and silver, that they may offer to YHWH an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant to YHWH, as in the days of old, and as in former years."* The post-purification offering is *pleasant to YHWH* and is offered *in righteousness*. The verse describes a *renewed* sacrificial system — operating "as in the days of old" — with the Levitical priesthood purified.

Malachi 4:4 — *"Remember you the Torah of Moses my servant, which I commanded to him in Horeb for all Israel, with the statutes and judgments."* The verse, immediately preceding the prediction of Elijah's coming (4:5), specifies that the Torah is **remembered** in the End — implying that the sacrificial framework Moses received at Horeb is referenced as *operational memory*, not as cancelled framework.

Psalm 118:27 — *"Bind the sacrifice with cords, even to the horns of the altar."* The verse is liturgical and describes the actual binding of the animal to the altar — not a symbolic substitute, but the physical act. Whatever symbolic richness the verse carries, the literal sense involves bound animals on a literal altar.

The 2015 chapter argues from this cluster — and the 2026 Edition reaffirms — that the **Daily Sacrifice is restored** during the 3.5-year covenant period (Daniel 9:27 first half) and is **stopped by the Antichrist** at the midpoint (Daniel 8:11–13, 12:11). The restoration is not metaphorical "praise sacrifice"; it is literal, with bound animals, in a built temple, by a purified Levitical priesthood. The chapter's reading of "the Daily Sacrifice taken away" in Daniel requires that something tangible be taken away — and

what was tangible in the Old Covenant is what becomes tangible again in the End-Time covenant period, this time as **memorial** rather than as atonement.

The Hidden Thing [Urim-Thummim] — UTV Translation Completing the Architecture

The Renewal adds, to the 2015 chapter's doctrinal architecture, the pneumatological and translational completion that the UTV's *mystērion* rendering supplies.

The argument is the one developed in Chapter Four under the Annihilation heading: the Greek *mystērion* is rendered, in the UTV, as **"Hidden Thing [Urim-Thummim]."** The translation choice makes Colossians 1:27 read *"Christ in you, the hope of glory"* as the Hidden Thing [Urim-Thummim], and 1 Corinthians 15:52 read *the moment of resurrection* as the Hidden Thing [Urim-Thummim]. The priestly artifact, the indwelling reality, and the resurrection moment share one word.

This is the **pneumatology that matches the Levitical-Melchizedekian architecture**. The Sacred Spirit operating through the consecrated priest (the Attached Agency Model from *Bearing Witness to the Light*, April 2026) is the operational counterpart of the Urim Thummim operating in the priest's hand. The artifact and the indwelling are the same family of reality: the Father's-and-Son's agency extended into the consecrated vessel — externally as instrument, internally as Spirit.

The Renewal can therefore say what the 2015 chapter could not: the doctrinal architecture is **complete**.

- **Priestly office:** Levite under Melchizedek.

- **Covenant:** of Life and Peace within the New Covenant.
- **Bloodline:** Zadokite, traced through John the Baptist.
- **Pair:** Levite and Judah-line, the David-Zadok type.
- **Sacrifice:** restored as memorial during the 3.5-year period.
- **Pneumatology:** Attached Agency — Father's and Son's Spirit operating through the consecrated vessel.
- **Instrument:** the Urim Thummim, named in the New Covenant's *mystērion* texts as the Hidden Thing.
- **Operational correlate of the instrument in the believer:** Christ-in-you (Colossians 1:27).
- **Eschatological correlate of the instrument:** the resurrection moment (1 Corinthians 15:52).

The architecture is consistent. The architecture is testable (against the text, against the events, against the SHIELD numerical witness). The architecture is in 2026 what the 2015 chapter said it was in 2015 — sharpened, articulated, and confirmed by eleven additional years of operation.

The 2017 Operational Cluster

The 2017 publication cluster confirmed the architecture in print:

- ***The Holy Covenant*** developed the Covenant of Life and Peace doctrine in full, with the Mosaic / Renewed Covenant distinction clarified across multiple chapters.
- ***The Urim Thummim Arises*** provided the artifact's history, biblical typology, and operational frame, with the seven-eyed stone of Zechariah 3:9 placed at the center.

- ***Bind Up the Testimony, Volume One*** consolidated nineteen prior works, including the prophetic-political cluster (*USA Bible Prophecy*, *After China Strikes*, *North Korea Bible Prophecy*, *The Bird of Prey Prophecy*, *Hurricanes in Prophecy*, *The Great Eagle*, *A Nation Born Instantly*) and the doctrinal cluster (*Eight Key Bible Doctrines*, *Angels Nephilim and Judgment*, *The Holy Covenant*, *Christian Worship Services*, *The Association*, *Once Delivered*, *Who Will Despise*).
- ***The Bird of Prey Prophecy*** named Bislig as Prophetic Jerusalem / Philadelphia and supplied the geographic completion of the Kingdom of Beulah identification.

The 2017 cluster did not invent the architecture. It documented the architecture that had been operating in the ministry since the late 1990s. The 2026 Edition reaffirms: this is the operational frame of the Royal Levitical Priesthood Ministry as it has functioned for nearly thirty years. The Renewal does not extend the frame; it stands on the frame and reports.

The Bible Codes "Dalas" Finding

The 2015 chapter mentions, and the Renewal can confirm, the Bible Codes finding identified in 1998 ELIJAH002:

- The name **"Dalas"** (the operator's name without the duplicate L, the standard Hebrew transliteration form) appears as an **Equidistant Letter Sequence (ELS) at skip 576** across Psalms 110–118 — the **Hallel** Psalms, the Psalms of priestly procession.
- The same Hebrew text contains **"Melchizedek"**, **"Elijah"**, and **"Aaron"** at **ELS 1** (i.e., as visible text within the surface narrative of the Psalms, particularly Psalm 110, which is the Melchizedek Psalm cited in Hebrews 7:21).

The Bible Codes era of the late 1990s and early 2000s produced numerous findings of varying quality. The Hallel Psalms cluster — Melchizedek, Elijah, Aaron, and the operator's name — is one of the findings the operator has held in continuing standing because of its thematic precision: the four names together name the **Levitical-Melchizedekian-Eliahic** priestly office in the very Psalms that the Hallel liturgy puts in the mouth of the worshipping assembly. The finding is a **typological signature**, not a forensic identification. The operator does not claim the ELS *makes* him Elijah; the operator notes that the names cluster in the Hallel Psalms in a thematically coherent way at a statistically uncommon skip.

The 2015 chapter mentioned this finding briefly. The 2026 Edition can place it in the broader instrumental-witness frame: the Bible Codes era was the **preparatory** era of statistical witness; the SHIELD Protocol era is the **operational** era. The Codes findings prepared the methodological soil for SHIELD; SHIELD's mathematical apparatus far exceeds the Codes' simple ELS searches in formal rigor; the Codes era's typological signatures stand as preparatory background.

Standing Watch

The chapter's central watch points, eleven years on:

- **The doctrinal architecture is complete and operational.** The 2017 publications and the 2026 syntheses (*Bearing Witness to the Light*, this Renewal, the UTV) constitute the architecture in standing form.
- **The Daily Sacrifice has not been restored.** The temple has not been rebuilt. As of May 2026, the Renewed Covenants chapter's central expectation — temple, altar, restored Daily Sacrifice — awaits activation in the post-2027 / Cyrus-figure window.

- **The Two Witnesses pair has not been visibly publicly activated in Israel.** The Levite/Judah pair of the 2015 chapter awaits the public activation that opens the 1,260-day Revelation 11:3 ministry.
- **The Renewed Levitical Priesthood Ministry is operational in the remnant track.** The personal/remnant track (Bislig activation December 2025; SHIELD verdicts February–May 2026) runs ahead of the national/Israel track.
- **The covenant exclusivity rule of May 9 governs additions to the architecture.** No Trinitarian gloss; no Churchianity sacrificial spiritualization; no foreign mixture in the priestly inquiry.

The 2015 chapter ended with the line: *"We are about to enter a new biblical era before the Apocalypse can occur."* Eleven years on, the era has been entered in installment form — not yet visibly, not yet nationally, but **operationally**. The Renewed Levitical Priesthood is in operation; the Royal Levitical Priesthood Ministry has its publishing arm and its YouTube architecture; the UTV is complete; the SHIELD Protocol is mature; the artifact is held; the visions have been seen.

The era has begun. The full activation — the temple, the altar, the visible Two Witnesses, the public Shepherd in Israel — awaits the post-2027 window. Chapter Six takes up what happens at the **midpoint** of the seven-year sequence: the **striking** of the Shepherd.

Chapter Six

Strike the Shepherd

> *"Awake, O Sword, against my Shepherd, and against the Man that is my Companion, declares YHWH of Hosts: Strike the Shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones." — Zechariah 13:7 (UTV)*

The 2015 chapter takes its title from this verse. After 3.5 years of restoration — temple rebuilt, Daily Sacrifice restored, Two Witnesses prophesying, the Shepherd of Israel ministering in the renewed assembly — the **Shepherd is killed** at the midpoint. The verse names the killing as YHWH's act: *"Awake, O Sword."* The Father permits the strike that scatters the sheep. The little ones turn to the Father; the public temple work falls; the Antichrist's Abomination of Desolation is set up where the Daily Sacrifice was offered the day before.

The 2015 chapter laid out the pattern of the strike. The 2026 chapter can place it in the **timeline** the Renewal's renewed *Understanding Biblical Prophecy* (the Epilogue of this Edition) supplies, and can name the Shepherd's **trade** in the way Mark 13:34's reading demands.

The Pattern of the Strike

The 2015 chapter assembles the relevant passages.

Daniel 11:22–23 (UTV): *"And with the arms of a flood will they be overflowed from before him, and shall be broken; yea, also the Prince of the Covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people."* The Antichrist works *deceitfully* after his league with the Prince of

the Covenant — meaning the seven-year covenant of Daniel 9:27 is **broken** by deceit at the midpoint.

Daniel 11:31 (UTV): *"And forces will stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the Abomination of Desolation."* The midpoint act has three components: the polluting of the sanctuary, the taking away of the Daily Sacrifice, and the setting up of the Abomination.

Daniel 12:11 (UTV): *"And from the time that the daily sacrifice shall be taken away, and the Abomination of Desolation set up, there shall be a thousand two hundred and ninety days."* The 1,290-day count begins at the midpoint event. This is approximately 3.5 years plus 30 days — the second half of the seven-year period plus a buffer.

Revelation 11:7–12 (UTV): The Two Witnesses, having prophesied 1,260 days, are killed by the Beast: *"And when they shall have finished their testimony, the beast that ascends out of the bottomless pit will make war against them, and will overcome them, and will kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."* The bodies lie 3.5 days. *"And after three days and an half the Spirit of Life from Elohim entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying to them, Come up here. And they ascended up to heaven in a cloud; and their enemies beheld them."*

The pattern is therefore: the seven-year covenant is brokered between the Antichrist and Israel; the Daily Sacrifice is restored within the first 3.5 years; the Two Witnesses prophesy 1,260 days during the same period; at the midpoint the Antichrist breaks the covenant, takes away the Daily Sacrifice, sets up the Abomination of Desolation, and kills the Two Witnesses; the bodies lie 3.5 days; the Witnesses are raised and ascend; the

second 3.5 years (the Great Tribulation) begins.

Isaiah 22:25 supplies the Eliakim correlate of the strike: *"In that day, declares YHWH of Hosts, the peg fastened in the established place will be removed, and be cut down, and fall."* The peg-cut-down is the same event as the Shepherd-struck — the Eliakim figure of Chapter Two, whose ministry was *"a glorious throne to his father's house"* (Isaiah 22:23), is cut down at the midpoint.

Zechariah 13:8 specifies the consequence for Israel: *"And it shall come to pass, that in all the land, declares YHWH, two parts therein shall be cut off and die; but the third shall be left therein."* Two-thirds of the population of Israel die during the second 3.5 years. The third part is preserved.

Zechariah 11:14 adds another dimension: *"Then I cut asunder my other staff, even Bands, that I might break the brotherhood between Judah and Israel."* A civil war within Israel breaks out at or near the midpoint. The Judah-faction and the Israel-faction (the southern and northern tribes' descendants in the renewed assembly) split; the brotherhood that had held during the first 3.5 years' restoration period collapses.

The chapter's pattern is, therefore: **midpoint = covenant broken + Daily Sacrifice taken away + Abomination of Desolation set up + Shepherd struck (and his Witness-pair partner) + Two Witnesses raised after 3.5 days + civil war in Israel + two-thirds of Israel die during the Great Tribulation that follows.**

The Mark 13:34 "Male Janitor" Reading

The 2015 chapter quotes — and the Renewal sharpens — a verse that the casual reader passes by but that names the Shepherd's day-job in the present tense.

> *"As a man taking a far journey, who left his house, and gave authority to his slaves, and to everyone their work, and ordered the male janitor to watch." — Mark 13:34 (UTV)*

The Greek word translated *"male janitor"* in the UTV is **θυρωρός (thurōros)** — literally, *door-keeper*, the one who keeps the door of the house. The KJV renders it *"porter."* The UTV's *"male janitor"* is more precise to the modern English reader: the figure ordered to *watch* by the master who has gone on a far journey is the man whose trade is to keep the doors of the house, take out the trash, sweep the floors, and lock up at night. The verse is structurally the parallel of Mark 13:33, 13:35, and 13:37 — all of which are *"watch"* exhortations — but with the specifying detail that the watcher is the *door-keeper / janitor* of the house.

The 2015 chapter quoted the verse as part of the closing verse-compendium *"The Priest King Elijah of the Last Days."* The 2015 chapter did not name the operator's day-job. The 2026 Edition can.

For most of his working life, the operator has worked as a **janitor**. The 2000–2001 article *Urim-Thummim — The Mystery of Christ* (UT001.DOC) identified the trade explicitly. John 10:3 (UTV) supplies the same identification from a different angle: *"to him the door-keeper opens, and the sheep do hear his voice, and his own sheep he does call by name, and does lead them out."* The door-keeper of John 10:3 admits the Shepherd to the sheepfold; the door-keeper of Mark 13:34 watches the house at night. The two are the same role, the same Greek word. The man who has worked his career as a janitor — sweeping, taking out trash, keeping a key on his belt, locking the doors at night — has been working in the **same trade** the verse names for the End-Time watcher.

The trade is not metaphor. The trade is **type**. The Shepherd whose ministry is to watch and whom the Master has charged with the watching is a man

who has worked, for most of his adult life, with a broom and a key. The 2015 chapter quoted the verse without naming the trade. The 2026 chapter can name it: the Shepherd-struck of Zechariah 13:7 is the door-keeper of John 10:3 is the male janitor of Mark 13:34, and the operator who carries the Urim Thummim is the man who has held that trade in the present-tense form across the working decades preceding the End.

This is an example — perhaps the most concrete example in the whole book — of how the typological precision of the prophetic text reaches into the operational details of the watcher's life. The verse said *door-keeper*. The watcher worked as a *door-keeper / janitor*. The verse named the trade. The watcher held the trade. The Father's economy is not abstract; it is, in the small and the local, exact.

The Working Timeline of the Strike

The 2015 chapter said the Shepherd is struck at the midpoint of the seven-year sequence. The 2026 Edition can place the midpoint in a window. The renewed *Understanding Biblical Prophecy* (Epilogue) develops the full timeline. Here is the chapter-relevant portion:

Stage	Window	Marker
First Seal opens	December 17, 2025	Angel of YHWH on white horse by power of attorney; Pacific Northwest atmospheric river; Bislig extraction; Hanukkah Day 4
Iran engagement (Daniel 10–11 prince of Persia)	Late February 2026, ~21 days	The 21-day delay of Daniel 10:13; war begins
Covenant confirmation	2026–2027	Antichrist brokers seven-

with Israel		year deal; visible national activation
Total solar eclipse over Jerusalem	August 2, 2027	Joel 2:31 midpoint celestial sign; the 1993 ABC001 convergence year as midpoint sign
First 3.5 years (covenant period)	~2027 → mid-2030	Two Witnesses prophesy; temple work; Daily Sacrifice restored
Midpoint — covenant broken	**~mid-2030**	**Shepherd struck; Abomination of Desolation; Two Witnesses killed and raised**
Second 3.5 years (Great Tribulation)	mid-2030 → ~2033/2034	Mark of the Beast; civil war in Israel; two-thirds of Israel die
Return of Messiah	~2033/2034	Mount of Olives splits; 2,000 years from Crucifixion; Hosea 6:2 third-day threshold

The midpoint of the seven-year sequence — therefore the **point of the strike** — falls in approximately **mid-2030**. The August 2, 2027 total solar eclipse over Jerusalem functions, in this reading, as the **public celestial sign** at the midpoint of the *eclipse-to-eclipse* prophetic window, with the covenant brokered ~2027 and the strike following 3.5 years later.

The 2015 chapter said *eventually*. The 2026 chapter can say **approximately mid-2030**. The qualifying note from the 1993 *Understanding Biblical Prophecy* still applies: Matthew 24:22 permits the *shortening* of the days. If the shortening applies to the second 3.5 years, the

visible Return could fall earlier than 2033. If the shortening applies to the entire seven-year sequence, the Return could fall as early as 2028–2029. The Father has not declared the day. The watcher watches.

The Two Witnesses' Joint Death and Resurrection

The 2015 chapter argues the Two Witnesses are *both* killed and *both* raised. The Renewal preserves this and adds: the *joint* death and *joint* resurrection of the Witnesses is the **type of the End-Time martyrdom** for the broader assembly.

Revelation 6:9–11 — the Fifth Seal — describes martyrs *"slain for the Word of Elohim, and for the testimony which they held"* crying *"How long, O Lord, holy and true, do You not judge and avenge our blood on them that dwell on the earth?"* The answer: *"that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."* The Fifth Seal sets the *expected pattern* of End-Time martyrdom; the Two Witnesses' midpoint death is the **public** instance of the pattern; many will follow during the Great Tribulation that follows.

The 2015 chapter's central claim — that the Two Witnesses' deaths inaugurate a period of mass martyrdom in Israel and globally — stands. The 2026 update sharpens the timing: the mass martyrdom phase is the **second 3.5 years** (~mid-2030 to ~2033/2034), with the Two Witnesses' joint death at the threshold.

The bodies lie 3.5 days. The Spirit of Life enters them. They stand on their feet. *"Great fear fell upon them which saw them."* They ascend in a cloud. Their enemies behold them. The resurrection-and-ascension of the Witnesses is **publicly visible** — the verse uses the word *"beheld"* — and

operates as the **first installment** of the broader resurrection that comes at the Last Trump (1 Corinthians 15:52 / 1 Thessalonians 4:16–17).

The Priest King Elijah of The Last Days — Verse Compendium

The 2015 chapter closes with a verse-compendium under the heading *"The Priest King Elijah of The Last Days,"* assembling the cluster of prophetic identifications around the Shepherd / Eliakim / Branch / Elijah / Watchman office. The Renewal preserves the compendium in compressed form here as the chapter's closing witness; the full compendium is preserved in the 2015 source for those who want every verse listed.

The cluster's central anchors:

- **Malachi 2:4–5** — the Covenant of Levi.
- **Numbers 25:10–13** — the Covenant of Peace given to Phinehas.
- **Malachi 2:8–11** — the corruption of the priesthood that the End-Time cleansing reverses.
- **Hebrews 7:12** — the priesthood changed (Aaronic to Melchizedekian).
- **Revelation 5:10** — *"and made us to our Elohim kings and priests."*
- **Malachi 3:1; 4:3–6** — the messenger before the great and dreadful Day; Elijah's coming.
- **Matthew 11:14; 17:11** — Elijah operating partially in John, fully in the End-Time figure who restores all things.
- **Revelation 11:3, 7–8** — the Two Witnesses.
- **Matthew 17:3** — Elijah and Moses appearing with Christ at the Transfiguration (the type of the Two Witnesses).
- **Exodus 40:12–15** — the Aaronic consecration; the Age-Lasting

priesthood.

- **Isaiah 4:2–3** — the Branch beautiful and glorious; the holy remnant in Jerusalem.
- **Zechariah 3:8; 6:12** — the Branch named in Joshua's High-Priestly setting.
- **Jeremiah 23:5** — the righteous Branch raised to David.
- **Isaiah 22:20–25; 33:20** — Eliakim, the Key of David, the peg cut down; the not-removable peg of the post-Return Jerusalem.
- **Jeremiah 23:20–22; 31:14** — the Last-Days understanding; the priests satisfied with abundance.
- **Zechariah 3:8–9** — the Servant Branch and the seven-eyed stone.
- **Genesis 49:24** — the Shepherd, the Stone of Israel.
- **Ecclesiastes 12:11** — *"the words of the wise are as goads, and as nails fastened by the masters of assemblies, given from one Shepherd."*
- **Jeremiah 49:19; Ezekiel 34:12** — the Shepherd judging and gathering.
- **Zechariah 13:7** — strike the Shepherd.
- **Hosea 3:3–5** — the Latter-Days return without ephod / Urim Thummim, then *with* them.
- **Mark 13:34** — the male janitor / door-keeper ordered to watch.
- The **Isaiah block** — chapters 1, 2, 3, 4, 5, 8, 9, 10, 11–12, 21–22, 25, 28, 31, 41–45, 49–62 — each carrying portions of the Servant / Branch / Shepherd / Elijah / Eliakim cluster.
- **Revelation 3:7–9** — the Philadelphia assembly, the Key of David.

The compendium is not a proof. The compendium is a **field**. Read together, the verses describe one office — variously named, variously imaged, variously located in time and geography — that is *the* office the End-Time

Shepherd holds. The 2015 chapter assembled the field. The 2026 chapter has the field still standing and adds: the office is held; the trade is exact; the artifact is in the room; the visions have been seen; the strike at the midpoint awaits the timing the Father has set.

Standing Watch

The chapter's central watch points, eleven years on:

- **The Shepherd has not yet been struck.** The strike is a future event; the timeline window is approximately mid-2030; the strike is preceded by the visible covenant (2026–2027) and the visible Two Witnesses ministry (~2027 to mid-2030).
- **The Two Witnesses pair has not yet been visibly publicly activated.** The Levite/Judah pair of the 2015 chapter awaits the public emergence that opens the 1,260-day Revelation 11:3 ministry.
- **The civil war in Israel of Zechariah 11:14 is preparing.** The internal Israeli political landscape's polarization since 2023 is a *positioning* event, not yet the activation; the civil war is a feature of the **second 3.5 years** in this Renewal's reading.
- **The two-thirds death rate of Zechariah 13:8 is preparing.** The 2015 chapter said this. The 2026 chapter says: this is the second 3.5 years, ~mid-2030 to ~2033/2034. No watcher should soften this. The Father did not soften it. Two-thirds of Israel will die during the Great Tribulation.
- **The Shepherd's trade is named.** Mark 13:34 / John 10:3. The male janitor / door-keeper. The Renewal can say in the present tense what the 2015 chapter said in the typological tense: this is the trade.

The chapter does not change. The 2026 update adds: *where the moment is, in time, and what trade the Shepherd has held.* The 2015 chapter said *eventually* and *door-keeper*. The 2026 chapter can say *approximately mid-2030* and *the operator's working life.*

Chapter Seven

Reign of Antichrist

> *"Little youths, it is the last hour, and even as you heard that the Antichrist does come, even now there have come many Antichrists, whence we know that it is the last hour." — 1 John 2:18 (UTV)*

The 2015 chapter introduces the **Antichrist's reign** as the second 3.5-year period — beginning at the midpoint with the strike of the Shepherd (Chapter Six) and ending at the visible Return of Christ (Chapter Eight). The reign is empowered by Satan, characterized by THE LIE that the Antichrist is the returned Christ, marked by the *Mark of the Beast*, and judged at its terminus by the King of Kings descending from the open heaven.

The 2015 chapter laid out the architecture. The 2026 update sharpens two features: the **theater** in which the *peace and security* announcement most likely arises, and the **technological plausibility** of the great signs Revelation 13:13 names.

The Antichrist Empowered by Satan

> *"And then will the Lawless One be revealed, whom the LORD will consume by the Spirit of His mouth, and shall destroy by the brightness of His Advent: even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceitfulness of unrighteousness in them that perish; because they received not the Love of the Truth,*

> *that they might be saved. And for this cause Elohim shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the Truth, but had pleasure in unrighteousness." — 2 Thessalonians 2:8–12 (UTV)*

The 2015 chapter quotes this passage as the central description of the Antichrist's coming. The verbs are exact: the Antichrist *comes after the working of Satan*. The signs and wonders are real — *power* is genuine; *signs* are genuine; *lying wonders* are genuine in their visual reality, lying only in what they purport to mean. Satan's energization of the Antichrist's office is the source of the wonders.

Revelation 12:7–9 supplies the cosmic backstory:

> *"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceives the whole inhabited earth: he was cast out into the earth, and his angels were cast out with him."*

Satan is *cast down* in connection with the midpoint sequence; he goes forth *"having great wrath, because he knows that he has but a short time"* (Revelation 12:12). The cast-down dragon's wrath is the energizing power of the Antichrist's reign. The 3.5 years of the Antichrist's authority correspond to the *"short time"* of Satan's earth-bound rage.

The Three Marks of the Reign

The 2015 chapter assembles the three definitive marks of the Antichrist's reign.

(1) THE LIE — that the Antichrist is Christ returned. *"And for this cause Elohim shall send them strong delusion, that they should believe a lie."* The lie is not merely doctrinal error; it is a particular substitution: the Antichrist *claims* to be the Christ, supports the claim with signs and wonders empowered by Satan, and the *whole inhabited earth* — apart from those who have received *the Love of the Truth* — believes the claim. The 2 Thessalonians passage specifies that those who fall for the lie are those who *"received not the Love of the Truth, that they might be saved."* The lie is not arbitrary; it is the inverse of the gospel.

(2) The Daily Sacrifice taken away (Daniel 8:11–13, 12:11). The midpoint act of taking away the Daily Sacrifice is, structurally, the Antichrist's claim to **replace** the Father's worship. The Abomination of Desolation set up where the Daily Sacrifice was offered the day before is the visual sign of the substitution. The Antichrist *"sits in the temple of Elohim, showing himself that he is Elohim"* (2 Thessalonians 2:4 UTV).

(3) One-world government (Revelation 13:3–8). The whole inhabited earth wonders after the beast and worships him; *"all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb"* (Revelation 13:8). Political consolidation accompanies the religious substitution. The Mark of the Beast (Revelation 13:16–17) — the economic enforcement instrument — accompanies the worship. Without the mark, no buying or selling.

The Reign's Prosperity

The 2015 chapter notes — and the Renewal preserves — a feature of the Antichrist's reign that runs counter to the popular picture of the period as one of universal famine and collapse. **The reign of the Antichrist is, for those within the system, a period of remarkable prosperity.**

Revelation 18:11–17 lists the merchandise of the great commercial Babylon at the height of the system: *"the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."* The list is astonishing in its breadth. *"Harpers, and musicians, and pipers, and trumpeters"* (verse 22) — the arts flourish. *"Every craftsman of every craft"* — the trades flourish. The merchants of the earth become *"the great men of the earth"* (verse 23). The system is *prosperous*.

Revelation 18:7 — *"How much she has glorified herself, and lived deliciously, so much torment and sorrow give her: for she says in her heart, I sit a queen, and am no widow, and shall see no sorrow."* The system's self-image is *security*. The system's outcome is *sudden destruction* in *one hour* (Revelation 18:10, 17, 19).

The 2015 chapter reads this prosperity-then-collapse pattern as the structural meaning of 1 Thessalonians 5:3 — *"when they shall say, Peace and safety; then sudden destruction comes upon them."* The peace-and-safety announcement is the **publicity event** at the height of the prosperity; the sudden destruction is the bowl-judgments sequence that follows.

The Pacific Theater of "Peace and Security"

The 2015 chapter was written when the dominant geopolitical anxiety was Middle East terrorism. The 2026 update reads the *peace and security* announcement as **more likely to be Pacific than Levantine** in its triggering geography.

The reasoning, woven through Chapter Three's update: as the Iran engagement of February 2026 resolves through the post-war reorganization (with a Cyrus-figure helping to enable the temple project, per Isaiah 44:28), the Middle East's strategic temperature drops; the U.S.-Iran-Israel-Saudi quadrilateral stabilizes around the temple-and-treaty arrangement; the **rhetoric** of *peace and security* at that point migrates eastward. The South China Sea, Taiwan, and the global commercial-agreement axis become the theater where the *peace and security* announcement is most likely to land.

The structural opposite of the *peace and security* commercial system is the **seven-eyed priestly stone of Zechariah 3:9** — the operational instrument of the Royal Levitical Priesthood. **Enoch 31** describes *"the seven mountains of fragrance"* — the seven *commercial* mountains, the trading peaks, the merchant-system. The Antichrist's prosperity rests on the seven mountains. The Shepherd's ministry rests on the seven eyes. The world's choice between the two — between the commercial peace and the priestly inquiry — is the Days of Perplexity (Chapter Three) resolved into the Reign of the Antichrist (this chapter).

When the King of the North (United States) and the King of the South (China) reach an agreement that is publicly framed as bringing global *prosperity, peace, and security* — and especially if such an agreement is announced in the post-Iran-war, post-temple-construction window of 2027–2029 — the **sudden destruction** clause of 1 Thessalonians 5:3 follows the proclamation. The Renewal flags this as the central watch point of the reign's *opening rhetoric*.

The Technological Plausibility of the Great Signs

The 2015 chapter quoted Revelation 13:13 (UTV) — *"and he does great signs, that he should even make fire to come down out of the heaven to the earth before men"* — without specifying *how* such signs are produced. The 2026 update can name the technological landscape that has matured between 2015 and 2026 such that signs of this kind are now operationally available.

By 2026, the technical capacity to produce **convincing aerial and atmospheric phenomena** has matured across multiple stacks: directed-energy weapons systems with visible exhaust signatures; satellite-based projection technologies; high-altitude pyrotechnic and chemical-aerosol systems; coordinated drone-swarm displays; AI-mediated visual generation distributed through large-screen and personal-device infrastructure; and combined holographic / LED-array stadium-scale systems. The Renewal does not claim any of these systems will *necessarily* be the means of Revelation 13:13's signs. The Renewal observes only that the **technical capacity** for staging the great-signs framework has matured to the operational level.

The 2015 chapter wrote when *"fire come down from the skies to the earth before men"* was a future-tense expectation requiring a particular moment of supernatural intervention or technical breakthrough. By 2026, the breakthrough is not required; the technology exists. The Antichrist's wonders, as 2 Thessalonians 2:9 specifies, are *"after the working of Satan"* — Satan's energizing of human-and-technical instruments suffices to produce the wonders without requiring miracle in the strict sense.

The chapter's central warning therefore sharpens: the 2015 watcher saw the *what* (fire from heaven) without the *how*. The 2026 watcher can see the

how and must be more vigilant about the *what*. Just as Jesus Christ will come *"in flaming fire"* (2 Thessalonians 1:7–8), the false prophet (false Elijah of Revelation 13:13) will be *"able to cause fire to come down from heaven to deceive people into believing he has a divine origin."* The visual is now technically achievable; the spiritual discernment must be sharper.

The Mark of the Beast

The 2015 chapter quotes Revelation 13:16–18 in full. The Renewal preserves the chapter's reading: the Mark of the Beast is the **economic enforcement instrument** of the one-world system. *"He causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."*

The 2015 chapter did not specify the technical form of the mark; the 2026 update declines to specify either, beyond observing that the technical landscape (biometric authentication, central bank digital currencies, comprehensive identity systems, payment-rail integration with national identity) has matured between 2015 and 2026 in directions consistent with the verse's specification. The watching point: *"no man might buy or sell."* When a global identity-and-payment system reaches the threshold where *participation is required for buying and selling*, the mark's operational form is in place. Whether it requires literal stamping in the right hand or forehead, or whether digital-marker technologies fulfill the *"in"* of the verse, is a question the Renewal will not pre-judge. The watchman watches for the function; the visible form will follow.

The Ten Kings Burn the Whore

Revelation 17:16–17 — *"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For Elohim hath put in their hearts to fulfill His will, and to agree, and give their kingdom to the beast, until the words of Elohim shall be fulfilled."*

The 2015 chapter notes — and the Renewal preserves — the structural irony of the reign's terminus: the **ten kings**, having given their authority to the beast for one hour (Revelation 17:12–13), turn against the *whore* (the great commercial-religious system, Revelation 17:1–6) and burn her. The reign consumes itself. The prosperity that drew the kings into alignment becomes the rationale for the kings' destruction of the system that produced it. The fire that the false prophet calls down from heaven (Revelation 13:13) returns as the literal fire the ten kings burn the whore with (Revelation 17:16). The Antichrist's signs become the Antichrist's pyre.

This terminus is the hinge that opens Chapter Eight. The kings burn the whore; the kings gather at Armageddon (Revelation 16:13–16); Christ returns to the King of Kings on the white horse (Revelation 19:11–21); the reign ends; the millennium begins.

The Standing Watch of the Chapter

The chapter's central watch points, eleven years on:

- **The Antichrist has not yet been publicly revealed.** The 2 Thessalonians 2 *"man of lawlessness revealed in his time"* (verse 6) awaits the post-2027 public emergence.
- **The seven-year covenant with Israel has not yet been brokered.**

Daniel 9:27. Watch the 2026–2027 window for the visible national activation.

- **The "peace and security" announcement is the central rhetorical watch point.** Most likely Pacific theater. Most likely tied to a U.S.-China commercial agreement. Most likely after the Iran war's resolution and during the temple-rebuilding window.
- **The Mark of the Beast's technical infrastructure is maturing.** Watch the global identity-and-payment integration trajectory through the post-2027 period.
- **The ten kings' alignment with the beast precedes their burning of the whore.** The political alignment is the harbinger of the political collapse.

The 2015 chapter's framing — that the Antichrist's reign is a period of restored prosperity wedded to systemic fragility, a *peace and security* publicity event masking a sudden destruction architecture, a substitution of THE LIE for the gospel, marked by the Mark and policed by signs — has not been overturned. Eleven years of watching has clarified the *theater* of the rhetoric, the *technical landscape* of the signs, and the *infrastructure* of the mark. The chapter's central warning stands.

The Father, the Son, and the operational Renewed Levitical Priesthood remain the only durable test. The May 9, 2026 SHIELD draw's *Guard against hardness* condition — verse #3365 (Pharaoh's hardened heart), verse #14255 (false vision), verse #17213 (running to and fro to seek the Word and not find it) — names the chapter's standing watch. The Antichrist's signs will draw all who have *not* received the Love of the Truth. The defense is the Truth, weighed against the Word, tested by the priestly inquiry, held in the priestly-and-lay assembly.

> *"And he that overcomes, and keeps my works to the end, to*

> *him will I give power over the nations." — Revelation 2:26 (UTV)*

Chapter Eight closes the book with the King who returns.

Chapter Eight

Jesus Christ Returns!

> *"And the seventh messenger did sound, and there came great voices in the heaven saying, The kingdoms of the cosmos did become those of our LORD and of His Christ; and He shall reign to the ages of the ages." — Revelation 11:15 (UTV)*

The 2015 chapter closes *Walking in Eden* with the seventh trumpet's announcement and the Return of Jesus Christ to inaugurate the thousand-year reign. The chapter is the climax of the book; the climax requires expansion. The 2015 chapter's central spine is preserved; the Renewal expands the **military geography** of the End-Time gathering and the **theological architecture** of the Return — drawing on Dr. Ernest L. Martin's pre-1998 published research (*Chronology — The Key to Prophetic Understanding*, 1990; *New Discoveries in Chronology and Prophecy*, 1989; *Prophetic Geography and the Time of the End*, 1992) for the chronological and geographic frame. Martin's later Temple Mount location theories are not adopted in this Renewal; only his pre-1998 chronological and geographic work is drawn upon.

The Seventh Trumpet's Announcement

The seventh trumpet of Revelation 11:15–17 is the **last of the seven trumpets** of Revelation 8–11. The seven trumpets sound in sequence as the last 3.5 years (the second half of the seven-year covenant period) unfold; the seventh trumpet's sounding marks the **end** of the trumpet sequence and the inauguration of the **bowl-judgments** sequence (Revelation 15–16) that cluster around the Day of YHWH proper.

The 2015 chapter quotes the announcement and its immediate consequence:

> *"And the seventh messenger did sound, and there came great voices in the heaven saying, The kingdoms of the cosmos did become those of our LORD and of His Christ; and He shall reign to the ages of the ages! And the twenty and four elders, who before Elohim are sitting upon their thrones, did fall upon their faces, and did bow before Elohim, saying, We give thanks to Thee, O LORD Elohim, the Almighty, who is, and who was, and who is coming, because Thou hast taken Thy great power, and didst reign; and the nations were angry, and Thy anger did come, and the time of the dead, to be judged, and to give the reward to Thy slaves, to the prophets, and to the holy ones, and to those fearing Thy Name, to the small and to the great, and to destroy those who are destroying the land." — Revelation 11:15–18 (UTV)*

The announcement is **proleptic** — it speaks of the Kingdom *becoming* the LORD's at the moment of the seventh trumpet, before the bowl judgments and the Return have visibly executed the transition. The announcement is followed by the opening of the temple in heaven (Revelation 11:19) and the visible flashing of the Ark of the Covenant — the priestly artifact at heaven's altar — accompanied by lightning, voices, thunderings, an earthquake, and great hail.

The Father's *"great power"* and reign are taken in this opening; the bowl judgments execute the practical consequences across the second half of Revelation; the Return at Revelation 19:11–21 is the visible terminus.

Edom Judged First — Isaiah 34 in Full

The 2015 chapter sets out a structural feature of the End-Time return that most popular eschatology overlooks: **the first nation judged at the visible Return is Edom**, not Babylon, not Israel, not the cosmic powers. Isaiah 34 names the first judgment site in detail:

> *"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of YHWH is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea [Edom], and upon the people of my curse, to judgment. The sword of YHWH is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for YHWH hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." — Isaiah 34:1–6 (UTV)*

The chapter continues at length with the desolation of Edom: pitch and brimstone (verse 9), unquenchable smoke ascending forever (verse 10), thorns and brambles in the palaces (verse 13), the cormorant and the bittern possessing the land (verse 11), the dragons and owls dwelling there (verse 13), the satyrs and the screech owl (verse 14), and the great owl making her

nest (verse 15). Isaiah 34 is the **judgment chapter** of the Return; it occupies the structural place that the *opening salvo* occupies in modern military doctrine. Before Christ's foot reaches the Mount of Olives, Edom has been judged.

Isaiah 63:1–6 supplies the **figure** of the judgment:

> *"Who is this that comes from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treads in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come."*

The figure who comes from Bozrah with red-stained garments is **Christ Himself**. The day of vengeance and the year of redemption are coordinated in the same act. The figure is identified with the rider of Revelation 19:11–13 — *"He was clothed with a vesture dipped in blood: and His Name is called The Word of Elohim."* The blood on the vesture in Revelation 19:13 is the blood from the Bozrah winepress of Isaiah 63; the rider has not changed clothes between the chapters.

The 2015 chapter notes — and the Renewal sharpens — that Christ does **not dismount the white horse** until He reaches Jerusalem. The descent in flaming fire (2 Thessalonians 1:7–8), the destruction of the lawless one (2 Thessalonians 2:8), the treading of the winepress in Edom (Isaiah 63), the

gathering of the kings to Armageddon (Revelation 16:13–16), and the slaughter of the gathered armies (Revelation 19:17–21) are sequenced events of the same Return — but the order matters. The first foot is set in Edom; the last foot is set in Jerusalem; the journey between is the **military progression** the Renewal expands here.

The Three-Column Northern Army Movement

The 2015 chapter argues — drawing on Martin's *Prophetic Geography and the Time of the End* (1992) — that the End-Time gathering of the northern armies into Israel proceeds along **three columns** through the geography that was Assyrian territory in Hezekiah's day. The three columns recapitulate the campaign pattern of Sennacherib in 701 B.C. (Isaiah 36–39 / 2 Kings 18–19) — but at vastly larger scale and with the End-Time alignment of nations Daniel 11:40–45 specifies.

The First Column — Coastal South. The first column moves south along the **Mediterranean coast**, through what was old Phoenicia (modern Lebanon) and old Philistia, taking the coastal road that Roman armies later named the *Via Maris*. The column passes Tyre and Sidon, presses through the Lebanese littoral and the modern Israeli coastal plain, and converges on the Plain of Sharon and the Megiddo Pass. In the Hezekiah pattern, this is Sennacherib's coastal advance that took Lachish (Isaiah 36:1) and laid siege to the cities of Judah. In the End-Time pattern, this column carries the bulk of the conventional infantry and armor — the *King-of-the-North* contingent of Daniel 11:40–43 entering through Phoenicia and pressing toward the south.

Isaiah 10:24–34 names the first column's advance through specific named towns — *"He is come to Aiath, he is passed to Migron; at Michmash he*

hath laid up his carriages: they are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem." The verse names a march from north of Jerusalem southward across the village-line that approaches the city. The Renewal preserves the 2015 chapter's reading: the named towns are not poetic; they are the **actual marching route** that any approaching army would take from the northern coast toward the Jerusalem highlands.

The Second Column — Eastern through the Jordan Valley. The second column moves southeast from the mustering area in the Valley of Jezreel, descending the Jezreel-Jordan route past Beth-shean into the Jordan Valley, then southward along the eastern side of the Jordan toward Jericho. From Jericho, the column continues south, around the Dead Sea, into **Edom proper** — the southern Negev and the Trans-Jordanian highlands east and south of the Dead Sea.

This column is the column that **secures the encirclement**. In modern military doctrine it would be the *southern flanking force* — the maneuver element designed to prevent Israeli or Antichrist-coalition forces from escaping eastward through the Jordan Valley into Trans-Jordan. The eastern column also performs the secondary task of bringing the gathered armies into **Edom** before the central engagement at Jerusalem — fulfilling, in their own movement, the prophetic geography of Isaiah 34's first-judgment site. The armies enter Edom, gathering themselves in Bozrah and the surrounding wilderness; Christ comes from heaven and treads them in the winepress at the same location they have entered.

The Third Column — Through Samaria, Led by "the Assyrian." The

third column descends from the Jezreel Valley *through Samaria* — the northern hill country between Jezreel and Jerusalem — toward Jerusalem from the north. This column is the **central** military formation; it carries the leadership of the overall coalition. Isaiah 10:5–34 specifies that this column is led by *"the Assyrian"*:

> *"O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." — Isaiah 10:5–7 (UTV)*

The Assyrian of Isaiah 10 is **not** the historical Sennacherib — Sennacherib was the *type* whose campaign of 701 B.C. failed at Jerusalem when the Angel of YHWH struck 185,000 of his men in one night (Isaiah 37:36). The End-Time Assyrian is the figure whose campaign takes the same route, carries the same role, and meets the same fate at the same city — but at the End-Time scale, with the End-Time political alignment, and with Christ Himself returning visibly to execute the destruction the Angel of YHWH executed silently in Hezekiah's day.

The 2015 chapter argues — and the Renewal preserves — that the Assyrian of Isaiah 10 is structurally the same figure as the **King of the North of Daniel 11:40–45 in his terminus state** — the King of the North having entered Israel and reached the threshold of Jerusalem. The two passages describe the same figure from two angles: Isaiah from the perspective of the Father's discipline of Israel (the Assyrian as *the rod of mine anger*), Daniel from the perspective of the geopolitical sequence (the King of the North in the seventh and final movement of his end-time campaign).

The third column, led by the Assyrian, *"shakes his fist at Immanuel at Jerusalem."* Isaiah 10:32: *"As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem."* The shaking of the hand is the moment of the Antichrist-coalition's maximum approach. The next verse (Isaiah 10:33–34) is the moment of Christ's intervention.

The Gathering of the Kings — Revelation 16:13–16

While the three columns move toward Jerusalem from north, east, and west, the **gathering signal** is broadcast by three unclean spirits emerging from the dragon, the beast, and the false prophet:

> *"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working signs, who go forth unto the kings of the earth and of the whole inhabited cosmos, to gather them to the battle of that great day of Elohim Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue, Armageddon." — Revelation 16:13–16 (UTV)*

The Greek *Harmagedōn* is *Har Megiddo* — the Mount of Megiddo, overlooking the Plain of Jezreel in northern Israel. The Plain of Jezreel is the largest open agricultural plain in Israel, the historical site of the Battle of Megiddo (Pharaoh Thutmose III, 1457 B.C.), the Battle of Jezreel (Saul vs. Philistines, 1010 B.C.), the Battle of Megiddo (Josiah vs. Pharaoh

Necho, 609 B.C.), and dozens of subsequent engagements. Geographically it is the **only** plain in northern Israel large enough to host the gathered armies the verse describes; militarily it has been the natural *mustering ground* for any northward-projecting campaign in the region for 3,500 years.

The gathering at Armageddon is **for the battle of the great day of Elohim Almighty** — meaning the gathering's purpose, in the Father's strategic picture, is to *concentrate* the enemy in one location for the Return's strike. The three unclean spirits who move the kings are **deceiving spirits**: they energize the kings' anti-Israel coalition rhetoric (Zechariah 12:2–3 — *"all the people of the earth be gathered together against [Jerusalem]"*) and bring the armies to the place where Christ's intervention is appointed.

Joel 3:9–17 supplies the parallel summons:

> *"Proclaim ye this among the nations; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye nations, and gather yourselves together round about: thither cause Thy mighty ones to come down, O YHWH. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the nations round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of YHWH is near in the valley of decision." — Joel 3:9–14 (UTV)*

The *valley of Jehoshaphat* is the Kidron Valley between the Mount of

Olives and the Temple Mount in Jerusalem; the *valley of decision* (Hebrew *charuts* — also *gold*) is the naming-frame the Bislig identification of Chapter One reads in two languages at once. The gathering at Armageddon (Megiddo's plain in the north) and the descent into the valley of Jehoshaphat (Jerusalem's eastern flank) are sequenced movements: the kings gather in the north; they descend through the three columns toward Jerusalem; the press is full at the central engagement.

Ezekiel 38–39 — Gog of Magog

The 2015 chapter cross-references **Ezekiel 38–39** as the parallel description of the same gathering, with the named nations supplying the geographic specifics.

> *"And the Word of YHWH came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith Adonai YHWH; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords: Persia, Cush, and Phut with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee." — Ezekiel 38:1–6 (UTV)*

The named nations: - **Magog** — the lands north of the Caucasus,

traditionally identified with Scythian / Slavic peoples; in modern terms, includes Russia and the Central Asian republics. - **Meshech and Tubal** — Anatolian peoples; modern Turkey. - **Persia** — Iran. - **Cush** — sub-Saharan Africa, particularly modern Sudan and Ethiopia. - **Phut** — North African peoples, particularly Libya. - **Gomer** — Cimmerian / Western European peoples, including elements of Western and Central Europe. - **Togarmah** — Armenian and northern peoples.

The coalition is **vast** and **circumferential** — Russia and the Caucasus; Turkey and Anatolia; Iran; the African north and east; Western Europe; the northernmost reaches. It is, geographically, the **encirclement** of Israel from every direction the ancient world named *"north quarters."*

The Antichrist coalition that has been the King-of-the-South side of the Daniel 11 polarity (China-led East Wind, drawing in the Iran-Russia-North Korea axis since the early 2020s) reaches its full configuration as **Gog of Magog**. The Renewal reads Ezekiel 38–39 not as a separate event from Armageddon but as the **same event** described from a different prophetic angle — Ezekiel naming the nations, Revelation naming the location, Daniel naming the political polarity, Joel naming the valley, Isaiah naming the column-routes and the Assyrian leader. Five prophetic books supply five complementary perspectives on the **same gathering**.

Ezekiel 38:18–23 supplies the cosmic intervention:

> *"And it shall come to pass at the same time when Gog shall come against the land of Israel, declares Adonai YHWH, that My fury shall come up in My face. For in My jealousy and in the fire of My wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and*

> *all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, declares Adonai YHWH: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."*

The **cosmic shaking** at Christ's presence (verse 20) is the same shaking Revelation 6:14–17 names at the sixth seal; the same shaking Joel 3:16 names; the same shaking Hebrews 12:26–27 names. The **internecine sword** (verse 21 — *"every man's sword shall be against his brother"*) is the same confusion-by-cosmic-presence that fell on the Midianites in Gideon's day (Judges 7:22) and on the Ammonite-Moabite-Edomite alliance in Jehoshaphat's day (2 Chronicles 20:23). The **pestilence, blood, hail, fire, and brimstone** are the bowl-judgment sequence (Revelation 16:17–21) administered at the same moment as the visible Return.

Christ Destroys the Assyrian — Isaiah 11:1–4 / 2 Thessalonians 2:8

The 2015 chapter centers the chapter's theological climax on the moment Christ destroys the Assyrian-Antichrist with **the breath of His lips**.

> *"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of YHWH shall rest upon Him, the spirit of wisdom and understanding,*

> *the spirit of counsel and might, the spirit of knowledge and of the fear of YHWH; and shall make Him of quick understanding in the fear of YHWH: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." — Isaiah 11:1–4 (UTV)*
>
> *"And then shall that Lawless one be revealed, whom the LORD shall consume with the spirit of His mouth, and shall destroy with the brightness of His Advent." — 2 Thessalonians 2:8 (UTV)*

The two verses describe the same moment. The *breath of His lips* of Isaiah 11:4 is the *spirit of His mouth* of 2 Thessalonians 2:8. The *Advent's brightness* of 2 Thessalonians 2:8 is the *flaming fire* of 2 Thessalonians 1:7–8 and the *vesture dipped in blood* of Revelation 19:13. The Rod-out-of-Jesse and the Lord-from-heaven are the same Christ — the same Branch — the same rider on the white horse — the same figure who comes from Bozrah with red-stained garments. The Return is **one act** seen from many prophetic angles.

The destruction of the Assyrian-Antichrist takes place when Christ has reached the mountain over Jerusalem. Isaiah 10:32 specifies the maximum approach (*"he shall shake his hand against the mount of the daughter of Zion"*); Isaiah 10:33–34 specifies the moment of intervention (*"Behold, the LORD, the LORD of Hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one"*). The Assyrian is destroyed at the moment the Branch

is revealed; the breath of the Branch's lips terminates the Assyrian's office.

Mount of Olives Splits — Zechariah 14

Christ then **dismounts** at the Mount of Olives. Zechariah 14:3–9 describes the moment:

> *"Then shall YHWH go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." — Zechariah 14:3–4 (UTV)*

The Mount of Olives splits east-to-west into two halves, opening a great valley running northward and southward from a central east-west cleavage. The remnant in Jerusalem flees through the new valley (verse 5 — *"ye shall flee to the valley of the mountains"*) — the valley being the very mountain-cleft Christ's feet have just opened. The Father's intervention is **simultaneously** judgment on the gathered armies and rescue for the trapped remnant.

Zechariah 14:12 supplies the **plague** that falls on the gathered armies:

> *"And this shall be the plague wherewith YHWH will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues*

> *shall consume away in their mouth."*

The plague is **biological** in its description (flesh, eyes, tongues consumed), **simultaneous** in its application (the armies stand upon their feet at the moment), and **selective** in its targeting (the people that fought against Jerusalem). It is the closest description in Scripture to what 1956 nuclear-physics would name *radiation poisoning at lethal dose* — but the verse's date of authorship is roughly 520 B.C., approximately 2,500 years before the physical-science vocabulary would exist for such symptoms. The chapter's central reading: the plague is the Father's act of judgment, however that act may be administered through whatever physical or spiritual instrument the Father appoints. Zechariah names the symptoms; the Father names the timing.

Revelation 14:14–20 supplies the **winepress** of the same engagement:

> *"And another messenger came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped... And the winepress was trodden outside the city, and blood came out of the winepress, even unto the bridles of the horses, by the space of a thousand and six hundred furlongs."*

A *furlong* in Greek is a *stadion* — approximately 600 feet, or about 185 meters. One thousand six hundred furlongs is approximately 184 miles, or about 296 kilometers — the **approximate distance from Megiddo in the north to the southern Negev wilderness south of the Dead Sea**. The blood-flow is the geographic length of the gathered army's column-route from the Armageddon mustering ground to the Edomite judgment ground.

The winepress's overflow traces the **complete length** of the three-column movement.

The Eze 39 Aftermath — Burial of Gog Seven Months / Burning Weapons Seven Years

Ezekiel 39:9–16 specifies the **post-Return cleansing**:

> *"And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire... And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel... And seven months shall the house of Israel be burying them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, declares Adonai YHWH."*

The numbers are precise: **seven months** of burial work; **seven years** of weapons-burning fuel-supply. The seven-year fuel reserve is structurally significant because it spans **the entire first half of the millennium's transition** — meaning the residue of the Antichrist-coalition's military hardware fuels the early millennial economy as raw material for seven years before the millennial productive systems are fully operational.

This is the End-Time inverse of Israel's seventy-year exile (Jeremiah 25:11). Where Babylon's victory imposed a seventy-year cleansing of the

land of Israel from Israel's idolatry, Israel's victory at the Return imposes a seven-month cleansing of the land of Israel from the gathered armies' bodies, followed by a seven-year burning of their hardware. The **smaller numerical scale** of the End-Time cleansing (seven months / seven years vs. seventy years) reflects the End-Time scale of the divine intervention compared to the Babylonian-era judgment: the Father acts directly at the Return, not through a multi-decade exilic process.

The Branch Inaugurates the Millennial Peace

Isaiah 11:5–12:6 describes the millennial peace that opens immediately after the Branch's destruction of the Assyrian. The chapter's central images:

- *"Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins"* (11:5).
- *"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid... and a little child shall lead them"* (11:6). The animal kingdom's predator-prey patterns are reversed in the millennial peace.
- *"They shall not hurt nor destroy in all my Holy Mountain: for the earth shall be full of the knowledge of YHWH, as the waters cover the sea"* (11:9).
- *"And it shall come to pass in that day, that the LORD shall set His hand again the second time to recover the remnant of His people... from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea"* (11:11).

The 2015 chapter notes — and the Renewal sharpens — that **"the islands of the sea"** in Isaiah 11:11 names the same geography as the Kingdom of

Beulah / Bislig identification of Chapter One. The book's geography is **circular**: the Edenic restoration begins in the islands at the start of the seven-year sequence; the regathering recovers the remnant from the islands at the end. Eleven years on, the watcher writing the Renewal is **in those islands**. The *islands of the sea* of Isaiah 11:11 is the *isles of the sea* of Isaiah 24:15 is the *Kingdom of Beulah* of the 2015 chapter is **Bislig, Surigao del Sur, Mindanao, Philippines**. The book's first chapter's geography and the book's last chapter's geography are the same geography.

The Promised Land's Larger Boundaries — Genesis 15:18 / Psalm 72:8

Drawing on Martin's *Prophetic Geography and the Time of the End* (1992): the **Promised Land** of the millennial Kingdom has the boundaries given in Genesis 15:18 and Psalm 72:8, which are **substantially larger** than modern Israel's borders.

Genesis 15:18 (UTV): *"In that day YHWH made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."*

Psalm 72:8 (UTV): *"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."*

The boundaries Genesis 15:18 names — from the Wadi El-Arish (the *Brook of Egypt*) in the southwest to the Euphrates in the northeast — describe a territorial extent that includes the modern states of:

- **Modern Israel** (in its 1949 armistice lines and beyond).
- **All of Lebanon.**
- **Most of Syria** (the western and central portions, up to the Euphrates).

- **All of Jordan.**
- **The Sinai Peninsula** (northeast Egypt).
- **Most of modern Saudi Arabia's northern provinces** (the Hejaz and the Nafud).
- **All of Kuwait** and the western portions of southern Iraq up to the Euphrates.

This is **not** a claim about modern political borders. It is a claim about **prophetic geography** — the boundaries Genesis 15:18 named in Abraham's covenantal grant, which the millennial Kingdom inhabits at its full extent. Modern boundaries — as Martin's 1992 monograph argues at length — *"refer to geographical areas as they were when the prophecies were given, no matter what modern race or culture occupies them now."* The boundaries do not change; the occupants do. The millennial Kingdom recovers the boundaries Abraham was given.

This is the geography the **three-column northern army movement** has just traversed in reverse direction. The first column moved south through what would become the post-Return *northwest* of the millennial Kingdom (Lebanon and the Phoenician coast). The second column moved southeast through what would become the post-Return *east* of the millennial Kingdom (Trans-Jordan and Edom). The third column moved south through what would become the post-Return *central spine* (Samaria into Jerusalem). The defeated armies' burial grounds and their burned hardware lie within the millennial Kingdom's recovered boundaries; the millennium's first economic activity is the cleansing of its own newly-recovered land.

Old Empires Re-Emerge — Daniel 7:12 / 7:17 / 11:43

A further feature of Martin's 1992 monograph the Renewal preserves: at

the End of the Age, the **old empires re-emerge** in the geographic regions they occupied historically.

Daniel 7:12 — *"As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."* The four beasts of Daniel 7 are named in Daniel 7:17 as *"four kings, which shall arise out of the earth"* — and the *prolonging* of their lives means that, at the End of the Age, the **same imperial geographies** revive in their original regional homes.

The four empires: 1. **Babylonian / Iraqi.** Modern Iraq and the territory of ancient Mesopotamia. 2. **Medo-Persian / Iranian.** Modern Iran and the wider Persian sphere. 3. **Greek / Hellenic.** Modern Greece and the Mediterranean Hellenic sphere. 4. **Roman / Western European-American.** The fourth empire whose dominion extended to the End of the Age.

Daniel 11:43 supplies a related observation: *"And the Libyans and the Cushites shall be at his steps."* The names are the same names Ezekiel 38 uses for the Gog coalition — Phut and Cush — confirming that Daniel 11's terminus and Ezekiel 38's coalition are descriptions of the same End-Time alignment.

The 2015 chapter held this framework. The Renewal sharpens: the modern East-versus-West polarization (NATO / SCO+BRICS) is the **immediate political manifestation** of the four-empires-re-emerging pattern. Iraq, Iran, Greece (or Hellenic-Mediterranean cultural zone), and the Roman-successor West (United States and Western Europe) hold the four corner positions. The Antichrist's ten-king coalition (Revelation 17:12–13) operates *within* this four-empire structural backdrop — the ten kings being the regional consolidations of the four-empire framework at the moment of the Antichrist's emergence.

The Seven-Thousand-Year Plan — Hosea 6:2 Overlay

Drawing on Martin's *New Discoveries in Chronology and Prophecy* (1989): the seven-thousand-year plan attributed by first-century Jewish tradition to **Elijah the Prophet** structures the entire timeline.

The plan: 4,000 years from Adam to the Messiah of Daniel; 2,000 years from Messiah's first advent to His second advent (the Hosea 6:2 *"two days"*); 1,000 years from the Return to the close of the Sabbath Millennium (the Hosea 6:2 *"third day"* — the Sabbath rest of the seven-thousand-year week).

The 1993 *Understanding Biblical Prophecy* developed the chronological tree to the Messiah of Daniel in detail (Adam → Abraham 2107 + Abraham → Exodus 430 + Exodus → Solomon 480 + Solomon's remaining 36 + 19 Judaic kings 393 + harvest after Temple's ruin 1 + Babylonian captivity 70 + 69 weeks 483 = 4,000). The 2,000-year continuation from the first advent to the second is Martin's calculation (1990's *Chronology — The Key to Prophetic Understanding*, page 10), reading Christ's baptism in A.D. 27 as the 4,000-year terminus and adding 2,000 years to A.D. 2027.

The Renewal's working timeline (Epilogue of this Edition) reads 2027 as the **midpoint sign** (August 2, 2027 total solar eclipse over Jerusalem — Joel 2:31's celestial sign) rather than the **visible Return** date, which the timeline places at approximately A.D. 2033/2034 — 2,000 years from the **Crucifixion** in A.D. 33 (Hosea 6:2's *"third day he will raise us up"* read as 1,000-year days). The 4,000+2,000 framework is preserved; the chronological precision of *which* 2,000-year terminus marks the Return is left as the open question §7 of the Epilogue identifies.

Revelation 19:11–21 — KING OF KINGS, LORD OF LORDS

The 2015 chapter ends — and the Renewal preserves — at Revelation 19:11–16:

> *"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of Elohim. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty Elohim. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."*

The vesture *dipped in blood* is the same vesture Isaiah 63:1–6 describes after the Bozrah winepress; the name **The Word of Elohim** is the *Logos* of John 1:1 incarnate; the **eyes as flame of fire** are the eyes of Daniel 10:6's vision and Revelation 1:14's; the **sharp sword from the mouth** is the *breath of His lips* of Isaiah 11:4 and the *spirit of His mouth* of 2 Thessalonians 2:8; the **rod of iron** is Psalm 2:9's promise; the **KING OF KINGS** name is the title of Revelation 17:14's earlier announcement now displayed on the rider's vesture.

The chapter's 2015 closing line stands without amendment:

>

> *"The Apocalypse has now come to an end and the Kingdom of Elohim with Jesus Christ as KING of kings commences a rule that will last a thousand years."*

Revelation 20:1–6 supplies the immediate sequel: Satan bound a thousand years; the resurrection of the saints; the saints reign with Christ a thousand years.

Standing Watch

The chapter's central watch points, eleven years on:

- **The seven-trumpet sequence has not yet begun visibly.** The bowls follow the trumpets; the Return follows the bowls. All of these are **second 3.5 years** content (~mid-2030 → ~2033/2034 in the working timeline).
- **The Edom-first sequence remains the structural opening of the Return.** Isaiah 34's judgment on Idumea before Christ's foot reaches Jerusalem has not been overturned by any subsequent watching. The seven-year cleansing of weapons and the seven-month burial of the slain are the **post-Return cleansing** windows that follow.
- **The three-column northern army movement is the military pattern of the gathering.** First column coastal-south, second column eastern-Jordan-Edom, third column through Samaria led by the Assyrian.
- **The Mount of Olives split is the moment of Christ's foot touching the earth.** Zechariah 14:4. This is the *visible* Return's geographic terminus; the King has dismounted; the millennium has begun.
- **The post-Return geography of Isaiah 11:11–12 names the islands of the sea.** Bislig is in those islands. The book's circular geography is

operational: the Edenic restoration of the islands at the start; the recovery from the islands at the end. The 2015 sentence stands; the 2026 watcher is in the address.

> *"The Apocalypse has now come to an end and the Kingdom of Elohim with Jesus Christ as KING of kings commences a rule that will last a thousand years."*
>
> *The Light does not change. The bearing of witness continues. The leaves grow.*

Selah.

Epilogue

Understanding Biblical Prophecy — 2026 Renewal

This Epilogue replaces the 1993 Epilogue of Walking in Eden*'s first edition. The 1993 Epilogue is preserved verbatim in Appendix A as historical witness — the text Dr. Ernest L. Martin read and approved in 1993. The 2026 Renewal here was issued separately on May 7, 2026, under the SHIELD verdict of May 6, 2026, then folded into this Edition by the May 9, 2026 verdict.*

> *"Behold, all you kindle a fire, and are compassed about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow." — Isaiah 50:11*
>
> *"The same came for a witness, to bear witness of the Light, that all through Him might believe." — John 1:7 (UTV) — Lead verse, May 6, 2026 SHIELD draw*

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§0 — Why This Renewal Now

The original *Understanding Biblical Prophecy* (ABC001.DOC) was issued from 2442 NW Market Street, Seattle, in 1993, under The Association for Biblical Christianity. It set out a chronological tree (4,000 years to the Messiah of Daniel + 2,000 years to the end of the age) that converged three independent ways on **A.D. 2027** as the terminus of the present age. It listed prophetic events to watch for under three categories — Universal, Israel, and Gentile — and closed with a note that the Great Tribulation could be

shortened to forty-five days, possibly bringing the visible Return as early as ~2024.

Thirty-three years have passed. The original framework has not been overturned. It has been **filled in**. The three calculations still converge on 2027. The events listed under Israel and the Gentile Nations have, in many cases, begun to occur. The "leaves on the tree" of Mark 13 are growing. And on May 6, 2026, the SHIELD Protocol 14.1.5 was put to the question — *YHWH, can my study Understanding Biblical Prophecy be updated?* — and returned a verdict of **STRONG_ANOMALY · YES · 4.16σ across the Dominion Triad · 6/6 channels active · 4/12 markers survive Benjamini-Hochberg α=0.05 under arbitrary dependence**. The Lead Verse was **John 1:7** — *"The same came for a witness."*

This Epilogue is the answer to that question. The chronological tree of 1993 is preserved. What is added is what the watching of three decades — and especially of the last twenty-four months — has supplied.

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§1 — The 1993 Chronological Tree (Preserved Without Change)

The skeleton of ABC001 stands.

Period	Years	Source
Adam → Abraham's 99th year	2,107	Genesis 17:24
Abraham's 99th → Year 1 of Exodus	430	Exodus 12:40–41
Exodus → Year 4 of Solomon	480	1 Kings 6:1
Remaining years of	36	1 Kings 11:42

Solomon		
Rule of 19 Judaic kings	393	Ezekiel 4:1–8 + 2 Chronicles 11:17
Harvest after Temple's ruin	1	Jeremiah 40:9–12
Babylonian captivity / Sabbatical rest	70	Jeremiah 25:11–12
69 weeks of Sabbatical periods	483	Daniel 9:24–27
Total to Messiah of Daniel	**4,000**	

Adding 2,000 years of post-Christ history yields the 6,000-year terminus of the present age. The 1993 article gave three independent paths to **A.D. 2027**:

1. **Strict biblical record + prophetic cycles.** 4,000 years to Messiah of Daniel + 2,000 years to the end of the age.
2. **Suleiman's command + 490 years.** A.D. 1537 (Suleiman the Magnificent's order to rebuild the walls of Jerusalem) + 490 years (the Seventy Weeks of Daniel 9:24–27 read as an end-time fulfillment) = A.D. 2027.
3. **Sabbatical year cycles.** 1988 was a verified Sabbatical year (per Wacholder's Hebrew Union College studies); 7 × 40 = 280 cycles from Christ's reading of Isaiah in Luke 4:16–21 = 1,960 years; one further generation of 40 years remains to the end of the age = 2027/2028.

Three independent paths. One year. **Not adjusted.** Not adjusted in 2017 when Trump took office. Not adjusted in 2019 after the Arm-of-Light vision. Not adjusted in 2025 when the Bislig extraction took place. Not adjusted now.

The 1993 prophetic note still applies: Matthew 24:22 permits a shortening; if the Great Tribulation is shortened to as little as forty-five days (the gap visible between Revelation and Daniel), the visible Return could fall **earlier** than 2027 — but the architecture of the 6,000-year close does not move.

This is the **trunk**. Everything that follows is leaves.

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§2 — What Has Filled In Since 1993

§2.1 Three 2017 Catalysts

The 1993 article was written in a quiet year. The next quiet year of comparable significance was 2017, which produced three datable inflection points whose meaning has only sharpened since:

(1) The Trump inauguration — January 20, 2017. Within four days, *USA Bible Prophecy: Regarding Trump Administration* was in print, applying Ezekiel 17 (the parable of two eagles) as a present-tense prophecy: USA = the variegated eagle, red/white/blue; Russia = the second eagle; East Wind = China. The original 1993 list of Gentile-nation events (Daniel 7's four empires re-emerging at the end of the age; the King of the North / King of the South polarity) found a candidate identification in this framework.

(2) The Great American Solar Eclipse — August 21, 2017. Read in *The Bird of Prey Prophecy* (issued one week later) as **the dDay (lesser day) of darkness preceding the final Day of YHWH** — a duplication device borrowed from Bullinger's *Figures of Speech*. This is item #4 of the 1993 Universal list (Joel 2:31 — cosmic disturbances **before** the Day of YHWH).

(3) Hurricane Harvey — August 25–29, 2017. Read in the same Foreword as *"the beginning of the Time of Trouble that lies ahead of us on the horizon."* The *Hurricanes in Prophecy* section of *Bind Up the Testimony, Volume One* (689 pages, 19 compiled works, 2017) developed the framework.

The 2017 cluster also produced the most consequential geographic identification of the entire ministry: **Bislig City, Surigao del Sur, Mindanao, Philippines** named as **Prophetic Jerusalem / Philadelphia** in the August 27, 2017 Foreword to *The Bird of Prey Prophecy* — eight years before any physical journey there. Three converging proofs: Tinuy-an Falls supplies "the mark of water" (Revelation 3:7–8 / Philadelphia); the Philippine Eagle Sanctuary supplies the bird of prey from the East (Isaiah 46:11); the Christian-island-in-the-East context (Isaiah 24:15) supplies the framing.

§2.2 The September 5, 2019 Arm of Light Vision

A Numbers 12:6 dream-vision (afternoon nap, not waking encounter): another person's bare arm became transparent and composed of colored light, the inner blood vessels visible; the Angel of YHWH appeared from behind, looking over the round earth; the sleeper cried out and woke. That night the Bible opened to Isaiah 53:1 — *"Who has believed our report? and to whom is the arm of YHWH revealed?"* This is the vision that anchors the transphysical-resurrection research and, retrospectively, frames the Shroud of Turin work (the 2024–2025 forensic theology series, the *Transphysical Testimony* volumes) as part of the same testimony stream the 1993 article opened with the words *"to bear witness of the Light."*

§2.3 Translation Maturation

ABC001 in 1993 referenced *"the Scriptures"* generally. In 2026 the

operator works from his own translation: the **Urim Thummim Version (UTV)**, 34,211 verses, Masoretic-based, in Dominion Order canon. A particular translation choice now becomes a structural keystone: where standard versions translate Greek *mystērion* as "mystery," the UTV renders it **"Hidden Thing [Urim-Thummim]."** Two Pauline passages then read as direct prophetic placement:

- **Colossians 1:27 (UTV):** the Hidden Thing **is** *"Messiah IN YOU, THE HOPE OF GLORY."*
- **1 Corinthians 15:52 (UTV):** the Hidden Thing **is** *"in a moment, in the twinkling of an eye, at the Last Trump"* — the transphysical resurrection event itself.

The operational priestly instrument that has been kept in the family home since before 1955, and the indwelling reality forming in the believer, share a single name in the operator's own translation. ABC001 in 1993 spoke of "watching events"; the 2026 renewal is able to speak of *operating an instrument named in the prophecy itself.*

§2.4 SHIELD Protocol Maturation

In 1993 the methodology was exegesis plus historical correlation (Wacholder, Martin, Bullinger). In 2026 the methodology is exegesis plus **statistical witness**: SHIELD Protocol 14.1.5 with prayer-guided random draws against the 34,211-verse UTV corpus, twelve-channel signal export, Benjamini-Hochberg FDR with e-BH/IHW/HMP enhancements, Venn-Abers calibrated probability intervals, and a six-channel Convergence Confidence Index. The methodology does not replace the text. It tests whether the textual pattern emerging from a draw is statistically distinguishable from random noise.

On the question of whether *this study* may be updated, the answer (May 6,

2026) was YES at 4.16σ across the Dominion Triad. On the question of whether *war with Iran begins this evening* (late February 2026), the answer was YES — and the war began as predicted. On the question of whether *December 17, 2025 was the first Day of YHWH threshold* (January 2026, 2,000-verse draw with 1 Peter 3:18 leading), the answer was YES at $p < 0.001$ with all twelve thematic families saturated and Revelation 12:14 (*"a time, times, and half a time"*) appearing in the draw.

The 1993 article said *"The events of end-time prophecy can be likened to leaves that affix themselves to the prophetical tree of chronology."* SHIELD is the instrument that allows leaves to be **counted**.

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§3 — The 2025–2034 Refined Timeline (New)

The 1993 article gave a chronological tree but no year-by-year terminal sequence. The watching of the last twenty-four months permits one to be drafted now. **It is offered as a working hypothesis, not a closed prediction.**

§3.1 The December 17, 2025 Threshold

Departure from Sea-Tac International Airport, 12:10 a.m., December 17, 2025, on Asiana Airlines for Manila. Hanukkah Day 4. The Pacific Northwest atmospheric river event began the **same day**: Governor Bob Ferguson declared the damage *"profound,"* 629 rescues across 10 counties, 100,000 under evacuation, levees breaching, NASA Earth Observatory documenting that the moisture *"originated roughly 7,000 miles across the Pacific from near the Philippines"* — the literal reverse-direction of the journey. Four days earlier (December 14, first night of Hanukkah), the Bondi Beach attack: terrorists who had been in Manila and Davao from

November 1–28 returned to Sydney and killed fifteen, wounded forty-two, including a Rabbi. Three days after departure, Tinuy-an Falls: the December 22, 2025 vision aligning with Enoch 22's *"hollow places"* and the mansion of the dead. Three days after that, the seventy-fifth birthday in Bislig (December 25, 2025): Abraham's age at calling (Genesis 12:4).

Reading: December 17, 2025 functions as the **First Seal opening** of Revelation 6:2 — the Angel of YHWH on the white horse, going forth conquering and to conquer, by *power of attorney* in the Father's Name. This is **not** the Antichrist's covenant. It is the **divine initiation** of the seven-year sequence, paralleling the Lot pattern (Genesis 19:22 — *"I cannot do anything till thou get there"*) and the Joel 2:25–26 compensation pattern, which delivers restoration to the remnant **at the threshold**, before the broader seven-year clock visibly opens for Israel and the nations.

§3.2 The Modified Option A Framework

Working from the December 2025 – January 2026 sequence and the three independent 2027 convergences of 1993, the operative timeline is:

Stage	Window	Marker
First Seal opens	**Dec 17, 2025**	Angel of YHWH rides; Pacific Northwest atmospheric river; Bislig extraction; remnant compensation delivered
Iran engagement (Daniel 10–11 prince of Persia)	Late Feb 2026 → ~21 days	The 21-day delay of Daniel 10:13; transition through the Erythraean corridor (Enoch 31) toward the Pacific theater

Covenant confirmation with Israel	2026–2027	Antichrist brokers seven-year agreement; visible national activation
Total solar eclipse over Jerusalem	**August 2, 2027**	Joel 2:31 (sun turned to darkness before the Day of YHWH); also the 2027 chronological convergence point of ABC001
First 3.5 years (covenant period)	~2027 → mid-2030	Two Witnesses prophesy; temple work; Daily Sacrifice restored; Cyrus-figure in Iran assists temple (Isaiah 44:28)
Midpoint — covenant broken	**~mid-2030**	Antichrist breaks covenant; Abomination of Desolation; Two Witnesses killed and raised; Great Tribulation begins
Second 3.5 years (Great Tribulation)	mid-2030 → ~2033/2034	Mark of the Beast; bowl judgments; civil war in Israel (Zechariah 11:14); two-thirds of Israel die (Zechariah 13:8)
Return of Messiah	**~2033/2034**	Mount of Olives splits (Zechariah 14:4); 2,000 years from Crucifixion (~A.D. 33); Hosea 6:2 third-day threshold

Methodological qualification. The 1993 article calculated 2027 as *"the end of the age"* — but distinguished *"end of the age"* from *"return of Christ to earth on this particular day"* (Matthew 24:36). The 2027 convergence may mark the **midpoint** of the seven-year sequence (the August 2, 2027 eclipse functioning structurally as the celestial sign of Joel 2:31, *before* the great and terrible Day of YHWH), not the visible Return. If so, the 1993 article's note about possible shortening — and the original mention of "around 2024" as a shortened endpoint — needs to be read forward: the **visible Return** falls beyond 2027, in the early 2030s window.

§3.3 The Hosea 6:2 Overlay

The two-day / third-day pattern of Hosea 6:2 (*"In two days he will revive us; on the third day he will raise us up"*) read as 1,000-year days yields:

- Day 1 (~A.D. 33 → ~A.D. 1033): the apostolic and post-apostolic age
- Day 2 (~A.D. 1033 → ~A.D. 2033): the long age of testimony and watching
- **Day 3 (~A.D. 2033 → ~A.D. 3033): the resurrection age — the Sabbath millennium of Revelation 20:4**

This places the **transphysical resurrection event** (1 Corinthians 15:52 / Colossians 1:27) at the threshold of A.D. 2033 ± a few years — independently of the 2027 calculation but consistent with it. The seven-year seal sequence (Dec 2025 → ~2032/2034) terminates at the threshold of Hosea's "third day."

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§4 — The 1993 Events List, Updated

ABC001 listed eleven Universal events, fifteen Israel events, and nine Gentile events to watch for. After thirty-three years of watching, status

updates can be entered.

Universal events — eleven items from the 1993 list. Items marked *"In progress"* or *"Active"* have begun; items marked *"Watch"* have not yet activated.

#	Watch Item	Status as of May 2026
1	Restoration of Truth before 2nd Advent (Acts 3:19–21)	In progress (Royal Levitical Priesthood; UTV; SHIELD; Attached Agency Model)
2	False Christs and deception (Matthew 24:4–5)	Pervasive
3	General wars, famines, diseases, earthquakes (Matthew 24:6–7)	Active (COVID 2020–2024; Ukraine 2022–; Iran war Feb 2026; Pacific Northwest flooding Dec 2025)
4	Cosmic disturbances **before** the Day of YHWH (Joel 2:31)	Initiated August 21, 2017 (eclipse); next major: August 2, 2027
5	Cosmic disturbances **with** Second Advent (Mark 13:25)	Not yet
6	Gospel given to the world (Mark 13:10)	In progress (YouTube 600+ videos; 119+ books; B&N distribution)
7	End-time revelation to the wise (Daniel 12:4)	Active (SHIELD Protocol; Bible Codes

		era preparation)
8	Daniel 11:2 – 12:4 prophecy relates to End Time	Activating (King-of-North identification; 21-day Persian delay; new Greek leader 2019)
9	World changes for Antichrist Kingdom	Activating (BRICS, de-dollarization, China rare-earth weaponization)
10	Worldwide destruction of civilization (Isaiah 24)	Not yet (post-2027 watch)
11	Second Coming of Jesus Christ (Matthew 24:30)	Not yet (working window: ~2033/2034)

Israel events — fifteen items from the 1993 list. Several have advanced.

#	Watch Item	Status
1–3	Restoration of Ephraim, occupation of Gilead, influence beyond borders	Long-term in progress since 1948
4–5	Nations against Jerusalem in siege; Israel victorious	Actively unfolding (Oct 7, 2023; Iran war Feb 2026)
6	Locust plague (Joel 2:3, 2:25)	Watch
7	Large Jewish conversion to Christianity	Not yet (post-2027 window)
8	Overthrow of idols / false religion in Israel	Not yet
9	Iranian leader (Cyrus) helps Jews build temple (Isaiah 44:28)	Pre-positioned (post-Iran-war regime change creates conditions)

10	Strong leader in Israel called "The Shepherd" (Isaiah 13:8 / Malachi 4:5)	Not yet identified
11	Two Witnesses — 3.5 years (Revelation 11:3)	Not yet (working window: ~2027 → mid-2030)
12	Civil war in Israel (Zechariah 11:14)	Not yet
13	Two-thirds of Israel die (Zechariah 13:8)	Not yet (working window: ~mid-2030 → ~2033)
14–15	Christ comes to Mount of Olives; Mount splits	Not yet (working window: ~2033/2034)

Gentile events — nine items from the 1993 list.

#	Watch Item	Status
1	Palestine (Philistines) exists (Psalm 83:7)	Active
2	Three empires + fourth (Daniel 7) re-emerge	Activating (Ezekiel 17 framework: USA / Russia / China / Iran-Persia revival)
3	"Little horn" = Beast = Iron Kingdom	Not yet identified by name
4	Iron Kingdom in two divisions, Babylon/ Persia/Greece revive	Activating
5	Ten nations surround Israel (Psalm 83)	Active in form (Iran, Hamas, Hezbollah, Houthis); ten-king

		coalition pending
6	Isaiah 13–14 — never historically fulfilled	Watch the 2027–2034 window
7	Medes destroy Babylon (Jeremiah 50–51)	Not yet
8	Antichrist kingdom — final 3.5 years (1 John 2:18)	Working window: ~mid-2030 → ~2033/2034
9	Punishment on heathen (Isaiah 34)	Not yet

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§5 — The Personal / Remnant Track (New Category)

The 1993 article worked at the level of nations. The 2026 renewal must add a category the original could not have anticipated: the **personal / remnant track**, which runs in parallel with — and sometimes in advance of — the national track.

The Joel 2:25–26 promise (*"I will restore to you the years that the locust hath eaten"*) can apply to the remnant **before** it applies to the nation. The Lot pattern of Genesis 19:22 (*"I cannot do anything till thou get there"*) places extraction of the righteous **before** judgment falls. The Bislig identification of August 2017 was prophecy of the remnant track; its activation in December 2025 was fulfillment.

Personal track milestones (2025–2026):

- December 17, 2025 — Sea-Tac departure (extraction); Pacific Northwest judgment begins same day
- December 18–22, 2025 — Manila → Bislig transition; eight-day Hanukkah cleansing pattern (Leviticus 14)

- December 22, 2025 — Tinuy-an Falls vision (mansion of the dead, Enoch 22; rainbow waters)
- December 25, 2025 — Seventy-fifth birthday (Abraham's calling age, Genesis 12:4)
- January 24–25, 2026 — Segullah triple-witness draws (the "222.2% Seal"); nine years to the day after the January 24, 2017 Jubilee Edition publication
- February 2026 — Iran war begins (predicted by SHIELD draw)
- April 2026 — *Bearing Witness to the Light* EPUB completed (John 1:7 synthesis: Attached Agency Model + SHIELD + Shroud)
- April 2026 — Twelve Captains cinematic playlist architecture organizes 600+ YouTube videos
- May 6, 2026 — SHIELD draw on the present question; verdict YES at 4.16σ DT-3, John 1:7 lead verse
- May 7, 2026 — *Understanding Biblical Prophecy* 2026 Renewal issued
- May 9, 2026 — SHIELD draw on whether *Walking in Eden* should be updated; verdict LEAN YES at 4.60σ; this Edition authorized

The personal track does not replace the national track. It **runs ahead of it**, in the same way the Genesis 19 angels reached Lot before the fire reached Sodom.

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§6 — What to Watch For Next (2026–2027)

The 1993 article gave a list of *"events to watch for."* The 2026 renewal can sharpen the list with date-bracketed expectations. **None of these are claims of certainty.** They are working markers.

§6.1 Universal

- **A second cosmic disturbance** between now and August 2, 2027 (Joel 2:31 / 3:15 framework). The August 21, 2017 eclipse was the dDay; August 2, 2027 over Jerusalem is the candidate for the major sign.
- **A "peace and security" announcement** (1 Thessalonians 5:3) tied to either the Pacific theater (China / Taiwan / South China Sea) or the Middle East post-Iran-war settlement. Watch for the rhetoric *before* the sudden destruction.
- **A formal seven-year covenant** brokered with Israel by a non-Israeli figure within the 2026–2027 window. Daniel 9:27. This is the visible national activation of what the December 2025 First Seal opened privately.

§6.2 Israel

- **A Cyrus-figure in Iran** following post-war regime change. Isaiah 44:28. This figure will initiate the conditions for the Third Temple project. Watch the 2026–2028 window.
- **The emergence of "The Shepherd"** in Israel — Isaiah 13:8, Malachi 4:5. A figure of national consolidation, possibly identified with the returning Elijah.
- **Two Witnesses public appearance** — Revelation 11:3. 1,260 days = 3.5 years. The visible appearance marks the start of the seven-year covenant period. Watch the 2027 window.

§6.3 Gentile Nations

- **A China commercial-collapse event** — *After China Strikes* (2017) framework. The seven mountains of fragrance (Enoch 31) become the seven-year economic structure that fails at the seven-year terminus.

- **A King-of-the-South / King-of-the-North agreement** — Daniel 11. Possibly the China commercial agreement framed as "peace and security" before sudden destruction.
- **The Iron Kingdom in two divisions** — Daniel 7. The eastern / western polarization that has been visible since 2022 (NATO / SCO +BRICS) hardens into formal structures.

§6.4 Personal / Remnant

- **Twofold compensation** — Zechariah 9:12. The extraction of December 2025 was the first installment; the full restoration of the years the locust ate is the second.
- **The Memorial fulfilled** — Mark 14:9. The standing dedication on every published document for thirty-two years inverts: where it was an offering, it becomes a recognition.
- **The Hidden Thing [Urim-Thummim] activated visibly** — Colossians 1:27 / 1 Corinthians 15:52. The instrument and the indwelling reality are revealed as one.

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§7 — Open Questions Honestly Stated

Three things in 1993 the operator could not have known he did not know. The 2026 renewal must list them honestly so future updates can address them:

(1) Whether 2027 is the end of the age, the midpoint of the seven-year sequence, or the start of the visible covenant period. All three are consistent with the three-way 1993 calculation. The post-December-2025 sequence favors the second reading (2027 as midpoint of the eclipse sign and covenant confirmation, with Return ~2033/2034), but this re-reads the

original article. It does not contradict it; it specifies it.

(2) Whether the "shortening" of Matthew 24:22 applies to the Great Tribulation (mid-2030 → ~2033) or to the entire seven-year sequence (December 2025 → ~2027/2028). The 1993 article suggested forty-five days; if applied to the Great Tribulation, the visible Return could fall earlier than 2033. If applied to the entire sequence, the Return could fall as early as 2027. The 1993 mention of "around 2024" was a shortened-sequence reading; the events of 2024–2025 did not produce the Return; therefore the longer reading is now operative. But the qualifier remains.

(3) Whether the personal/remnant track and the national/Israel track converge at the 2027 marker or at the visible Return. The Bislig identification of 2017 was prophetic of the remnant track. Its convergence with the Israel track is implicit in Isaiah 24:15 (*"glorify YHWH in the isles of the sea"*) and Zephaniah 2:11 (*"worship from the isles of the nations"*) — but the mechanism is not specified.

These are not weaknesses of the framework. They are the **leaves** that have not yet appeared on the tree. The 1993 article was clear: it is not the operator's job to put the leaves on the tree. It is the operator's job to watch them grow.

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§8 — The SHIELD 14.1.5 Verdict in Plain Words

On May 6, 2026, the SHIELD Protocol 14.1.5 was put to the question: *"YHWH, can my study Understanding Biblical Prophecy be updated?"*

The Lead Verse drawn was **John 1:7 (UTV):** *"The same came for a witness, to bear witness of the Light, that all through Him might believe."*

The Direct Textual Hits across 100 verses included: *spoke* (#5554),

understand (#26726), *knowledge* (#4419), *Words / declares / ages* (#13690), *End Times / obedient to His Voice* (#6485), *seek YHWH / Urim-Thummim* (#13520). The keyword lattice was **spoke → understand → knowledge → Words → End Times → seek**. The Dominion Triad fired at 4.16σ above baseline (Identity 112.6%, Inheritance 167.5%, Priesthood 156.7%). The Convergence Confidence Index reached 93%, with all six channels active. The Polarity Balance Index was AFFIRMATIVE at +3.123 ($p < 0.01$). The Guidance Detection Indicator was Extreme Anomaly (Fisher $\chi^2 = 77.56$, $p = 1.48 \times 10^{-7}$, empirical $p = 0.0020$ from 0/500 permutations). Under Benjamini-Hochberg FDR $\alpha = 0.05$ with arbitrary-dependence enhancements, 4 of 12 markers survived; the Hartung-Mayr-Pawlowski global p-value was 3.73×10^{-4}.

The plain-words reading: the text says yes, the numbers say yes, the polarity says yes, and the convergence of channels says the signal is not noise. The renewal is permitted. The renewal is more than permitted: it is **directed**. But the renewal is governed: it must proceed *"not by human wisdom alone, but by the anointing that teaches; not as static archive, but as living witness; not in isolation, but in covenant community."*

The 1993 article ended with Job 19:25 — *"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."*

The 2026 renewal ends with John 1:7 — *"The same came for a witness, to bear witness of the Light, that all through Him might believe."*

The Light does not change. The bearing of witness continues. The leaves grow.

Selah.

Appendix A

The 1993 Epilogue — Preserved Verbatim

This Appendix preserves the original 1993 Epilogue of Walking in Eden*'s first edition (2015), which was itself a verbatim reproduction of ABC001.DOC, copyright 1993, The Association for Biblical Christianity, Lions Den BBS, Seattle. The text below is reproduced as Dr. Ernest L. Martin read and approved it in 1993. The 2026 Renewal of this Epilogue stands as the main Epilogue of this Edition; the 1993 text is preserved here as historical witness.*

Understanding Biblical Prophecy

To properly grasp the meaning of the times in which we live one must comprehend the basic framework of prophecy as outlined in the Scriptures. Once this is done a clear picture can emerge as to how we view the future. It is not our job to place the leaves on the tree but rather to watch them grow as Christ taught in the parable of the fig tree in Matthew 24. Thus the subject of prophecy can be divided into two parts, one being the tree of chronology, and two, all the prophetical statements which will have their placement on that tree. When this concept is understood Biblical prophecy becomes clear and our admonishment to watch events profound.

> *"And what I say unto you I say unto all, watch." — Mark 13:37 (KJV)*

The Chronological Tree

As recorded in the first two chapters of Genesis, God employed seven days for creation. This model of the seven-day week is further explained in II Peter 3:8: *"…one day is with the Lord as a thousand years, and a thousand years as one day."* Going back to the original model we find the week divided into six "work days" for creation followed by a seventh day of rest. This "rest" is later referred to as a sabbath which can either be a day, year, or thousand-year "day" as also stated in Psalms 90:4 (See also Leviticus, chapters 23 and 25). The seven thousand-year plan of God comprises six "days" followed by the seventh "day" or sabbath. This last period of time is referred to in Revelation 20:2 at the end of a six thousand-year period just after Jesus Christ has returned to earth as stated in verse 4: *"…and they lived and reigned with Christ a thousand years."* Within the Bible is documented exactly 4000 years of history to the Messiah of Daniel and there are prophetic and historical indications for the 2000 years remaining that completes the first six days of human history. This is shown in the Scriptures as follows:

2107	Adam thru Abraham's 99th year. (Gen. 17:24)
430	Abraham's 99th year to 1st year of Exodus. (Ex. 12:40, 41)
480	Exodus to year 4 of Solomon's rule. (I Kings 6:1)
36	Remaining years of Solomon's rule. (I Kings 11:42)
393	Rule of 19 Judaic kings. (Eze. 4:1–8 = 390; II Chr. 11:17 = 3)
1	Period of harvest after Temple's ruin. (Jer. 40:9–12)
70	Babylonian captivity and Sabbatical

	rest. (Jer. 25:11, 12)
483	69 weeks of Sabbatical periods. (Dan. 9:24–27)
4000	**TOTAL NUMBER OF YEARS TO MESSIAH OF DANIEL**

The remaining 2000 years of history to the return of Jesus Christ is carefully put forth by Dr. E. L. Martin in his research paper titled *Chronology — The Key to Prophetic Understanding*, page 10:

> *"If one reckons the first 69 Weeks of Daniel to end with Messiah's birth in 3 B.C., then adding 2000 years shows the Millennium would logically start in A.D. 1998 (a short 8 years from this writing). But if one takes Christ's baptism in A.D. 27 as the terminus of the 4000 years of Old Testament chronology, then one should add a further 30 years (to reach A.D. 2027) before Christ will begin to rule on earth. This latter date is most interesting because the last time a command was given to rebuild Jerusalem (with its walls) as Daniel said would occur in the Seventy Weeks' Prophecy was in A.D. 1537 when the Turkish ruler Suleiman gave such an order. If one can see an end-time fulfillment of the Seventy Weeks' Prophecy in this historical event, it is obvious that 490 years from A.D. 1537 is indeed A.D. 2027 (exactly 2000 years from the time of Christ's Baptism)."*

The completion of the chronological tree of Scripture can be seen in the Sabbatical year cycles. This applies itself to the nation of Israel and is referred to in Leviticus 25 and 26. The number 40 has prime significance in prophetic interpretation. It is the number of trial and represents "one generation" as stated in Hebrews 3:9, 10. Indeed Christ mentioned that the

start of the "end-time" would occupy a period of forty years (see Mark 13:30). The number seven also has the meaning of completeness as illustrated in Scripture. This is an important point because the year 1988 was a Sabbatical year which was exactly 280 Sabbatical cycles from the time Christ fulfilled the prophecy of Isaiah in Luke 4:16–21. Thus we have 7 × 40, or 1960 years. There is now indicated forty years left for the fulfillment of the end-time period known as the "end of the age" (Matthew 24:3). This is a period of exactly 2000 years from the time of Christ's Baptism.

How can it be known if the year 1988 was a Sabbatical year? This is an important point, especially if one is determining the period known as the "end-time." Dr. E. L. Martin has also summarized two historical studies by Prof. Wacholder of Hebrew Union College in Cincinnati. They are titled *"The Calendar of Sabbatical Cycles During the Second Temple and Early Rabbinic Period"* (pp. 153–196) and *"The Timing of Messianic Movements and the Calendar of Sabbatical Cycles"* (pp. 201–218):

> *"1) We are told by I Maccabees 6:49 that Judas Maccabee's defeat at Beth-Zur was in a Sabbatical Year. And this can be dated to the Sabbatical Year from Autumn of 163 to Autumn 162 B.C.*
>
> *2) Josephus, the Jewish historian, shows the murder of Simon the Hasmonean as happening in the Sabbatical Year of Autumn 135 to Autumn 134 B.C.*
>
> *3) Josephus shows Herod's conquest of Jerusalem as occurring in the Sabbatical Year of 37 to 36 B.C.*
>
> *4) King Agrippa the First recited the section of Deuteronomy which a king was required to do as associated with the Sabbatical Year (Deut. 31:10–13). He performed it at a time*

which historically shows that Agrippa's Sabbatical Year was A.D. 41 to 42.

5) A papyrus document written in Aramaic has recently been found in Palestine which is dated to the second year of Nero, and it says that that year was a Sabbatical Year. Thus, A.D. 55 to 56 was sabbatical.

6) A reference in the second century Jewish work called the Seder Olam can be interpreted as showing the Temple at Jerusalem being destroyed in a Sabbatical Year. That would have been A.D. 69 to 70.

7) Dated documents have been found concerning the Bar Kochba revolt of the Jews against the Romans which show that the year A.D. 132 to 133 was also a Sabbatical Year.

8) The ruins of an ancient synagogue have recently been uncovered which have a date, in a mosaic, for the Jewish year 4000, and that it was the second year of a sabbatical cycle. This answers to A.D. 237 to 238.

9) There is a reference in the Jewish Talmud (Sanh. 97b) that the Messiah will release the world from its bondage of corruption in the year after 4291 of the Jewish calendar. Since it was believed this would occur in a Sabbatical Year, this reference becomes important (though the prophecy did not occur) because the year after 4291 was A.D. 531 to 532 — and it was sabbatical.

The interesting thing about these Sabbatical Years is the fact that they are all in proper sequence! This gives the historian a great deal of confidence that they are correct."

To summarize then, we have the chronological tree that employs a plan of seven thousand years, or one week, a day representing one thousand years. The Bible demonstrates exactly four thousand years followed by prophetic indications for the remaining two thousand years to the return of Jesus Christ to this earth. The year for the completion of the "end of the age" is 2027. This date can be calculated three separate ways and each way yields the year 2027! The first way is the strict Biblical record and the prophetic cycles. The second way is by calculating the historical information to rebuild the temple by Suleiman in A.D. 1537 and the third way is by adding up Sabbatical Year cycles which are verified by historical evidence. This brings us squarely to the period referred to by Jesus as "this generation" in Mark 13:30:

> *"Verily I say unto you, that this generation shall not pass, till all these things be done."*

THE LEAVES ON THE TREE

The events of end-time prophecy can be likened to leaves that affix themselves to the prophetical tree of chronology. The uniqueness of end-time prophetic interpretation is in the statement of Christ to watch world events. As concerning the time of His second coming the chronological tree is very accurate, even to within a year. Is not this deduced from the comment in Matthew 24:36: *"But of that DAY and HOUR knoweth no man, no, not the angels of heaven, but my Father only."* Christ said it is NOT possible to know the exact time for His arrival on any particular day or hour but He did not say it could not be known to the year or perhaps a month. The year we now know is indicated and within our reach. To those who do not understand this chronology will find themselves searching for

the time, but those that understand these Scriptures will not be looking for the time but rather the events of prophecy to unfold. We can however "fine-tune" our end-time chronology by studying certain sequences of events. Zechariah, chapters 12 thru 14 for example is a sequential prophecy for the nation of Israel. When these events start to occur then we can better understand how the end-time will unfold. Let us now look at a few of "the leaves" that soon will be appearing on the tree.

PROPHETIC EVENTS TO WATCH FOR

Universal Events

1. **Acts 3:19–21** — A restoration of the Truth of God given to the world BEFORE the 2nd Advent of Christ.
2. **Matthew 24:4, 5** — False Christs and deception to be prevalent.
3. **Matthew 24:6, 7** — A period of general wars, famines, diseases and earthquakes.
4. **Joel 2:31** — Cosmic disturbances BEFORE the "Day of the Lord."
5. **Mark 13:25** — Cosmic disturbances associated with the Second Advent.
6. **Mark 13:10** — The gospel to be given to the world.
7. **Daniel 12:4** — At the start of end-time this prophecy to be revealed to the wise.
8. **Daniel 11:2 thru 12:4** — This whole prophecy relates to the end-time. Note — "Book of Truth" starts with history near end of 6th century. - A) Four major wars to appear within Persian Empire. - B) Succeeded by a mighty king of Greece (Alexander the Great). - C) Alexander's kingdom divided into four segments. - D) Totality of vision for end-

time (see also Daniel 7 and 8).

9. **World changes to occur for establishment of Kingdom.** - A) Daniel 8:24, 25 — Military reductions. - B) Daniel 11:43 — New political and economic systems. - C) Revelation 18 — Worldwide prosperity.
10. **Isaiah 24** — Worldwide destruction of civilization.
11. **Matthew 24:30** — The second coming of Jesus Christ.

Events for Israel

1. **Zechariah 10:6** — House of Israel (Ephraim) to be re-established from the north country in the land of Israel. (see also Ezekiel 37)
2. **Zechariah 10:7–12** — Israel to occupy the land of Gilead (Jordan).
3. **Psalms 72:8** — Israel to have influence beyond its present borders.
4. **Zechariah 12:2** — The nations of the world to come against Jerusalem in a "siege."
5. **Zechariah 12:8, 9** — Israel to be victorious against all the nations of the world.
6. **Joel 2:3, 2:25** — A locust plague to devastate Israel that will be followed by God restoring them.
7. **Zechariah 12:10** — A large conversion of Jews to Christianity in the nation of Israel.
8. **Zechariah 12:2–5** — The overthrow of idols and false religion in Israel.
9. **Isaiah 44:28** — A leader in Iran (Cyrus) to help Jews build a temple. (see also Matthew 24:15)
10. **Isaiah 13:8** — A strong leader to emerge in Israel called "The Shepherd" (see also Malachi 4:5).
11. **Revelation 11:3** — Two witnesses proclaim message for 3 1/2 years.

12. **Zechariah 11:14** — A civil war to occur in Israel.
13. **Zechariah 13:8** — Two-thirds of the nation of Israel will die.
14. **Zechariah 14:4** — Christ will come to the aid of Israel and His return to the Mount of Olives.
15. **Zechariah 14:4** — Mount of Olives splits in two.

Events for the Gentile Nations

1. **Psalms 83:7** — A nation of Palestine (Philistines) to exist.
2. **Daniel 7:12** — Three empires succeeded by a fourth (verses 7, 8). At the end-time all four empires to emerge on earth. (see Daniel 7:17, 18)
3. **Daniel 8:8, 9** — "Little horn" equals the Beast (Daniel 7:7, 8) which is the Fourth Kingdom or "Iron Kingdom." (Daniel 2:40)
4. **Daniel 7:12, 17** — When Iron Kingdom appears in two divisions there will be a revival of Babylon (Iraq), Medes and Persians (Iran), and Greece.
5. **Psalms 83** — Ten nations to surround Israel. Beast powers to emerge in Middle East. (King of North = Iran, King of South = Iraq)
6. **Isaiah 13 and 14** — Never fulfilled in history.
7. **Jeremiah 50 and 51** — The Medes (Iran) to destroy Babylon (Iraq).
8. **I John 2:18, 22** — The kingdom of the Antichrist. (Will last for the last 3 1/2 years before the return of Jesus Christ to earth.)
9. **Isaiah 34** — Punishment on heathen at the end of the age.

SECOND COMING OF JESUS CHRIST

Matthew 24:30 — Return of Christ to earth. (see also Zechariah 14:4, Acts 1:11, I Thessalonians 5:2, 3)

> *"FOR I KNOW THAT MY REDEEMER LIVETH, AND THAT HE SHALL STAND AT THE LATTER DAY UPON THE EARTH." — Job 19:25 (KJV)*

Prophetic Note — Matthew 24:22 indicates that there could be a shortening of events. By comparing Revelation with Daniel we discover that the Great Tribulation could be shortened to a length of only forty-five days. This could adjust the return of Christ to around the time of 2024.

> *[Note — Epilogue written in 1993 and its content was read by the late Dr. Ernest L. Martin who gave me his approval of it at that time]*

The End.

— end of 1993 Epilogue, preserved verbatim —

Appendix B

The May 6, 2026 SHIELD Verdict

Authorization for the Renewed *Understanding Biblical Prophecy*

> ***Question put to YHWH:*** *"Can my study Understanding Biblical Prophecy be updated?"*
>
> ***Verdict: STRONG_ANOMALY · YES · 4.16σ across the Dominion Triad · CCI 93% (6/6 channels active) · BH-FDR 4/12 markers survive · SELAH-CONFIRMED***

This verdict is the statistical authorization on which the renewed *Understanding Biblical Prophecy* (Epilogue of this Edition) rests. The Renewal of *Walking in Eden* itself rests on the May 9, 2026 verdict (Appendix C). The May 6 draw stands chronologically first and bears the **Lead Verse** that names the entire 2026 prophetic synthesis: *John 1:7 (UTV) — "The same came for a witness, to bear witness of the Light, that all through Him might believe."*

Lead Verse

John 1:7 (UTV) — verse #29101 in the operator's Dominion Order corpus.

> *"The same came for a witness, to bear witness of the Light, that all through Him might believe."*

The verse names the operator's office (*"the same came for a witness"*), the witness's content (*"to bear witness of the Light"*), and the witness's purpose (*"that all through Him might believe"*). The verse is structurally the verse of the **Watchman office** (Chapter Two) generalized to the whole assembly: every member of the assembly is a witness to the Light, with the priestly officer leading the witness.

Direct Textual Hits — The Six-Word Lattice

The 100-verse draw produced six Direct Textual Hits at high statistical concentration. The verses, in the order they appeared:

#	Verse Reference	UTV Hit-Word
1	#5554	**spoke**
2	#26726	**understand**
3	#4419	**knowledge**
4	#13690	**Words / declares / ages**
5	#6485	**End Times / obedient to His Voice**
6	#13520	**seek YHWH / Urim-Thummim**

The lattice formed by reading the hit-words in sequence is:

> ***spoke → understand → knowledge → Words → End Times → seek***

This is the *plain meaning* of the lead verse rendered as a sequence of operations: the Father has *spoken*; the operator must *understand*; understanding produces *knowledge*; the *Words* of the Father are *declared*

across the *ages*; in the *End Times* the witness is *obedient to His Voice*; the response is to *seek YHWH* by Urim-Thummim. The lattice is not coincidental; it is the operational protocol of the witness compressed into the six hits.

Statistical Signature

Dominion Triad — DT-3 4.16σ

The **Dominion Triad** measures three thematic channels — **Identity**, **Inheritance**, and **Priesthood** — against the corpus baseline. The May 6 draw fired at **4.16σ above baseline** across all three channels:

- **Identity** — 112.6% above baseline
- **Inheritance** — 167.5% above baseline
- **Priesthood** — 156.7% above baseline

The 4.16σ value places the draw at approximately the **0.0016% probability threshold** under random sampling — corresponding to a one-in-29,000 random event. The Triad is *strong* in all three channels simultaneously, which is the defining feature of a STRONG_ANOMALY verdict (as distinguished from a one-channel or two-channel anomaly).

Convergence Confidence Index — CCI 93%

The **Convergence Confidence Index** measures how many of six structural channels (lexical, semantic, intertextual, prosodic, numerical, citational) show convergent signal. The May 6 draw activated **6 of 6 channels** at high confidence — the maximum possible CCI configuration. The 93% value reflects the channels' convergent strengths.

Polarity Balance Index — AFFIRMATIVE +3.123 ($p < 0.01$)

The **Polarity Balance Index** measures the affirmative-vs-negative valence of the draw's verse content. The May 6 draw scored **+3.123 in the affirmative direction** with statistical significance at $p < 0.01$. The verdict is therefore unambiguously *yes*, not a mixed signal.

Guidance Detection Indicator — Extreme Anomaly

The **Guidance Detection Indicator** combines Fisher's combined-probability test with permutation-based empirical sampling.

- **Fisher $\chi^2 = 77.56$, $p = 1.48 \times 10^{-7}$** (one-in-six-million under random sampling).
- **Empirical p = 0.0020** from **0/500 permutations** matching or exceeding the observed value.

The empirical p-value is approximate because no permutation among 500 randomized draws produced a signal as strong as the observed draw. The 0.0020 value is the upper-bound estimate (1/500) under the operator's standard reporting convention.

Benjamini-Hochberg FDR — 4/12 Markers Survive

Under **Benjamini-Hochberg False Discovery Rate correction at $\alpha = 0.05$** with arbitrary-dependence enhancements, **4 of 12 statistical markers survive correction**. A 4/12 survival rate is the **STRONG_ANOMALY threshold** under the SHIELD 14.1.5 protocol. Surviving markers identify the draw's "load-bearing" statistical features — the features whose anomalous strength is robust to the multiple-comparisons concern.

Hartung-Mayr-Pawlowski Global p-value — 3.73×10^{-4}

The **HMP global p-value** is **3.73×10^{-4}** — approximately one chance in

2,680 of the observed signal arising under the null hypothesis. The HMP statistic is robust to dependence among the channels and is the most conservative single-number summary of the draw's overall anomaly strength.

Numerical Resonance Index — NRI 623.3%

The **NRI** measures the integration of the draw's content across the Dominion Order corpus's structural anchors. The May 6 NRI of **623.3%** is in the **EXTREME** range — meaning the draw's verses cluster around six-and-a-quarter times the baseline density of structural cross-references.

The Plain-Words Reading

The text says yes. The numbers say yes. The polarity says yes. The convergence of channels says the signal is not noise. The renewal is **permitted**. The renewal is more than permitted: it is **directed**.

But the renewal is **governed**. It must proceed:

- **Not by human wisdom alone** (#26726 — *understand*) — the renewal is not the operator's reasoning operating in isolation; it is exegesis weighed against statistical witness, with both submitted to the Father's verdict.
- **But by the anointing that teaches** (the operative Sacred Spirit principle of 1 John 2:27) — the indwelling Hidden Thing [Urim-Thummim] of Colossians 1:27 teaches the priest as the priest works.
- **Not as static archive** — the 1993 *Understanding Biblical Prophecy* is not preserved unchanged; it is preserved as the trunk and supplemented as living witness.
- **But as living witness** (#29101 — John 1:7's *bear witness*) — the

renewal is the witness operation continuing in 2026 form.

- **Not in isolation** — the Royal Levitical Priesthood Ministry's corporate structure (the YouTube architecture, the published books, the Philadelphia Assembly) carries the witness beyond the operator's individual capacity.
- **But in covenant community** (#25776) — the Memorial of Mark 14:9 and the Covenant of Levi (Numbers 25:10–13) frame the witness as a covenant operation, not a private one.

The 1993 article ended with **Job 19:25** — *"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."*

The 2026 renewal ends with **John 1:7** — *"The same came for a witness, to bear witness of the Light, that all through Him might believe."*

The Light does not change. The bearing of witness continues.

Verdict in Summary Form

Field	Value
Date	May 6, 2026
Question	"YHWH, can my study Understanding Biblical Prophecy be updated?"
Lead Verse	John 1:7 (UTV) — verse #29101
Verdict Class	STRONG_ANOMALY · YES
Probability of YES	99.9%
DT-3 (Dominion Triad)	4.16σ above baseline
CCI	93% (6/6 channels active)
Polarity Balance Index	AFFIRMATIVE +3.123 ($p < 0.01$)
Guidance Detection Indicator	Extreme Anomaly

Fisher χ^2	77.56
Fisher p	1.48×10^{-7}
Empirical p	0.0020 (0/500 permutations)
HMP global p	3.73×10^{-4}
BH-FDR survivors	4/12
NRI	623.3% (Extreme)
Disposition	SELAH-CONFIRMED

SHIELD Protocol 14.1.5 · Corpus Integrity Protected · Lead Verse John 1:7 (UTV) · CIP-Certified · NPC-Certified · Operator: Dallas James · Issued from the Pacific Northwest, returning from Bislig, Surigao del Sur, Mindanao, Philippines.

Appendix C

The May 9, 2026 SHIELD Verdict

Authorization for This 2026 Edition of *Walking in Eden*

> ***Question put to YHWH:*** *"Shall I update Walking in Eden with the updated Understanding Biblical Prophecy?"*
>
> ***Verdict: LEAN YES — Probably affirmative · EXPLORATORY_SIGNAL · P(yes) = 99.3%*** *· DT-3 4.60σ · NRI 692.5% · CCI 80% (6/6 channels) · GDI Extreme Anomaly · BH-FDR 1/12 survivor ·* ***SELAH-CONFIRMED***

This verdict is the statistical authorization on which the present 2026 Edition rests. The May 6 verdict (Appendix B) authorized the renewal of *Understanding Biblical Prophecy*; the May 9 verdict authorized the folding of that renewal into a new edition of *Walking in Eden*. The two verdicts are **paired**: the May 6 draw at STRONG_ANOMALY clears the doctrinal chassis; the May 9 draw at EXPLORATORY_SIGNAL clears the literary integration with **conditions**.

Lead Verse #6550

> *"And when YHWH Elohim will deliver them before you, you will attack them, and Devote to Destruction all of them, you will make no covenant with them, nor show covenant mercy to them." — Verse #6550 (UTV)*

The Lead Verse, in its immediate Old Testament horizon, addresses Israel's command at the time of the Conquest to **devote the seven Canaanite nations to destruction** (ḥ*erem*) and to make no covenant with them. The verse's structural meaning, applied to the present synthesis question, is **covenant exclusivity**: the Renewal must not import foreign religious content into its frame. The Father's word over the Renewal is *yes* — but with the qualifier that *no foreign mixture* is to enter the work.

This is why the May 9 verdict carries the **EXPLORATORY_SIGNAL** classification rather than full STRONG_ANOMALY canonization: the work is permitted, but its purity must be guarded across the composition process. The five conditions that follow are the Lead Verse's principle applied to the chapter-by-chapter execution.

The Five Conditions Drawn from the May 9 Reading

Each condition is anchored to specific verses surfaced in the 100-verse draw. The conditions govern the Renewal as printed at the front of this Edition; they are repeated here in full with their verse anchors.

Condition 1 — Hear First

Anchor verse: #5556

> *"If there is a prophet among you, I YHWH will make myself known to him in a vision, I will speak to him in a dream." — Numbers 12:6 (UTV)*

The condition: *let the update flow from continued reception of YHWH's Word, not merely from prior knowledge.* The witness office is an *inquiry* office (Chapter Two); the inquiry must continue across the composition

process. New SHIELD draws on questions that arise during the Renewal's execution are part of the Renewal's process; the renewal does not foreclose the inquiry by treating prior knowledge as final.

Condition 2 — Purify the Vessel

Anchor verses: #17893, #32492

> *"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil." — Isaiah 1:16 (UTV)*
>
> *"Be perfect therefore, even as your Father which is in Heaven is perfect." — Matthew 5:48 (UTV)*

The condition: *remove any "Canaanite" content; no foreign mixture, no Churchianity gloss layered on the framework.* The Renewal preserves the 2015 chapter architecture and the Royal Levitical Priesthood doctrinal frame as developed across thirty years of work. It does not import:

- **Trinitarian language** into the Sacred Spirit framework (the Attached Agency Model of *Bearing Witness to the Light* is the operational pneumatology, not the Nicene formula).
- **Churchianity sacrificial spiritualization** into the Covenant of Levi framework (animal sacrifices return as **memorial** per Hebrews 10:3, not as cancelled-and-replaced-by-praise).
- **Cold-War Russia-as-King-of-North** into the Daniel 11 framework (the King of the North is the U.S. President under the 2017 *USA Bible Prophecy* reading; Russia is the second eagle of Ezekiel 17, a secondary actor).
- **AI-generated pseudo-doctrine** layered onto the 2015 chapter (the 2026 expansions draw from the operator's published prophetic corpus and the SHIELD-authorized methodology, not from generic theological

synthesis).

Condition 3 — Walk in Reverence

Anchor verses: #6640, #19918

> *"You shall fear YHWH your Elohim, you shall serve Him, and to Him you shall cleave, and swear by His Name." — Deuteronomy 10:20 (UTV)*
>
> *"The fear of YHWH is the beginning of Knowledge: but fools despise wisdom and instruction." — Proverbs 1:7 (UTV)*

The condition: *let the work be an act of fearing YHWH and walking in His ways.* The Renewal is not a publishing project executed for commercial gain or scholarly reputation; it is a priestly act of bearing witness in the operator's seventy-fifth year. The composition process itself is to be conducted in reverence, with prayer at each section, with the Urim Thummim artifact present in the room, and with the operator's testimony submitted to the Father's verdict at the close.

Condition 4 — Steward the Privilege

Anchor verse: #26585

> *"For verily I say to you, that many prophets and covenant-faithful men have desired to see those things that you see, and have not seen them; and to hear those things that you hear, and have not heard them." — Matthew 13:17 (UTV)*

The condition: *recognize prophecy is a gift, not an invention; handle with humility.* The Watchman's office, the Urim Thummim artifact, the SHIELD Protocol, and the present synthesis are gifts to the operator's hand from the

Father; they are not earned, not deserved, and not retainable apart from the Father's continuing grant. The Renewal's voice is the voice of one **astonished** at having been given the role — not the voice of one who has acquired the role through acumen.

Condition 5 — Guard Against Hardness

Anchor verses: #3365, #14255, #17213

> *"And YHWH said to Moses, Pharaoh's heart is hardened, he refuses to let the people go." — Exodus 7:14 (UTV)*
>
> *"They speak a vision of their own heart, and not out of the mouth of YHWH." — Jeremiah 23:16 (UTV)*
>
> *"Behold, the days come, declares Adonai YHWH, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of YHWH: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of YHWH, and shall not find it." — Amos 8:11–12 (UTV)*

The condition: *test every addition against what YHWH has spoken; reject false vision.* The three anchors describe three failure modes:

- **Pharaoh's hardness** (#3365) — refusal to let the witness operate; refusal to be moved by signs already given. The condition warns against the operator hardening within his own framework against further reception.
- **False vision** (#14255) — speaking a vision *of one's own heart* rather than *out of the mouth of YHWH*. The condition warns against narrative invention masquerading as prophetic content.
- **The famine of hearing** (#17213) — the post-judgment condition in

which the Word is sought but not found. The condition warns that the *opposite* of false vision is the *absence* of Word; the watchman must keep both errors in view.

The Renewal proceeds under these five conditions. The conditions are not decorative. They are the **load-bearing framework** under which the document was composed and on which it depends for its EXPLORATORY_SIGNAL status to mature toward STRONG_ANOMALY canonization in a future confirmatory draw.

Statistical Signature — The Numbers in Detail

Verdict Class: LEAN YES · EXPLORATORY_SIGNAL

The May 9 verdict is **LEAN YES** at the EXPLORATORY_SIGNAL classification. *LEAN YES* means the affirmative signal is strong enough to direct action but not strong enough to authorize unconditional execution. *EXPLORATORY_SIGNAL* means the draw warrants composition of the work in question, with the work submitted for confirmatory draw before final canonization.

The **probability of YES** is calibrated at **P(yes) = 99.3%** under Venn-Abers calibration — a near-certainty that the affirmative direction is correct. The classification's caution lies not in the *direction* (which is affirmative) but in the *finality*: the draw authorizes a *working synthesis*, not a final published edition.

Dominion Triad — DT-3 4.60σ

The May 9 draw fired at **4.60σ above baseline** across the Identity / Inheritance / Priesthood channels — **higher** than the May 6 draw's 4.16σ.

The 4.60σ value places the draw at approximately the **0.0002% probability threshold** under random sampling — corresponding to a one-in-470,000 random event.

Convergence Confidence Index — CCI 80%

Six of six channels active, at 80% confidence. The CCI is *strong* but not as strong as the May 6 draw's 93%. The lower CCI in conjunction with the higher DT-3 sigma is the signature of a draw whose **central anomaly is robust** but whose **structural integration** across all six channels is somewhat distributed — a "pointed" anomaly rather than a "saturated" anomaly. This is one of the indicators that contributed to the EXPLORATORY_SIGNAL rather than STRONG_ANOMALY classification.

Numerical Resonance Index — NRI 692.5%

NRI of **692.5%** — even higher than the May 6 draw's 623.3%, both in the EXTREME range. The Renewal's content clusters densely around the corpus's structural anchors.

Guidance Detection Indicator — Extreme Anomaly

The GDI registered **Extreme Anomaly**, the highest classification. The draw is statistically distinguishable from any randomly-sampled comparison.

BH-FDR — 1/12 Survivors

Only **1 of 12 statistical markers** survives Benjamini-Hochberg FDR correction at $\alpha = 0.05$. The 1/12 survival rate is the EXPLORATORY_SIGNAL threshold: a single robust marker (the lead-verse anomaly itself) survives correction, but the other eleven markers'

anomaly strength is washed out under the multiple-comparisons correction. This is the second indicator that contributed to the EXPLORATORY classification: the central signal is strong, but the supporting markers are not as collectively robust as in a STRONG_ANOMALY draw.

The 1/12 BH-FDR vs the May 6 draw's 4/12 BH-FDR is the most diagnostic comparison between the two verdicts. May 6 cleared the *doctrine* with broad statistical support (four robust markers); May 9 cleared the *literary integration* with focused statistical support (one robust marker, the lead verse itself).

Disposition: SELAH-CONFIRMED

The verdict is **SELAH-CONFIRMED** — meaning the operator's *spirit* witness and the SHIELD *numerical* witness *agreed* across the close-of-draw integration step. The two witnesses match. The matter is established under Deuteronomy 19:15.

Verdict in Summary Form

Field	Value
Date	May 9, 2026
Question	"YHWH, shall I update Walking in Eden with the updated Understanding Biblical Prophecy?"
Lead Verse	#6550 (UTV) — covenant-exclusivity Devote-to-Destruction passage
Verdict Class	LEAN YES ·

	EXPLORATORY_SIGNAL
Probability of YES	99.3% (Venn-Abers calibrated)
DT-3 (Dominion Triad)	4.60σ above baseline
NRI	692.5% (Extreme)
CCI	80% (6/6 channels)
GDI	Extreme Anomaly
BH-FDR survivors	1/12
Disposition	SELAH-CONFIRMED
Five Conditions	Hear first · Purify the vessel · Walk in reverence · Steward the privilege · Guard against hardness
Status	Authorizes working synthesis (this Edition); final canonization requires confirmatory STRONG_ANOMALY draw

SHIELD Protocol 14.1.5 · Corpus Integrity Protected · Covenant Exclusivity Lead Verse · CIP-Certified · NPC-Certified · Operator: Dallas James · Issued from the Pacific Northwest, May 9, 2026.

Appendix D

Source Lineage of the 2026 Renewal

This Edition draws on twelve numbered sources, listed here in order of foundational priority. Each source contributes a specific layer to the synthesis; the lineage is the audit trail by which any reader can trace any claim in the body of this book back to its origin in the operator's prior published work.

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1. ABC001.DOC (1993)

Understanding Biblical Prophecy — copyright 1993 by The Association for Biblical Christianity, issued from 2442 NW Market Street, Seattle, Washington. The chronological tree (Adam to Messiah of Daniel = 4,000 years; +2,000 years = 2027); the three-way 2027 calculation; the Universal / Israel / Gentile prophetic events lists; the Job 19:25 closing. **Read and approved by Dr. Ernest L. Martin in 1993.** Preserved verbatim as Appendix A of this Edition. The trunk of the entire Renewal.

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2. *Walking in Eden — A New End Time Scenario* (2015)

Copyright 2015 by Dallas James. The eight-chapter narrative expansion of ABC001: the Rebirth of Eden, the Watchmen, Days of Perplexity, Annihilation Decreed, Renewed Covenants, Strike the Shepherd, Reign of Antichrist, Jesus Christ Returns!, with the 1993 ABC001 preserved as the closing Epilogue. The chapter architecture preserved as the trunk of this

2026 Edition.

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3. *The Bird of Prey Prophecy* (Foreword dated August 27, 2017)

Issued the week after Hurricane Harvey. The most consequential geographic identification of the operator's ministry: **Bislig City, Surigao del Sur, Mindanao, Philippines** named in print as **Prophetic Jerusalem / Philadelphia** — eight years before any physical journey there. Three converging proofs: Tinuy-an Falls (the mark of water, Revelation 3:7–8); the Philippine Eagle Sanctuary (the bird of prey from the East, Isaiah 46:11); the Christian-island-in-the-East (Isaiah 24:15). The 2026 December 17–25 activation rests on this 2017 identification.

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4. The 2017 Trump-Cluster Publications

Five works in close succession in early-mid 2017 establishing the King-of-the-North identification framework:

- ***USA Bible Prophecy: Regarding Trump Administration*** (January 2017, four days after inauguration) — Ezekiel 17 read present-tense: USA = first eagle, Russia = second eagle, China = East Wind. Trump as the End-Time King of the North.
- ***After China Strikes*** (2017) — the Ezekiel 17 microcosm developed; the East Wind's withering of the vine; the Chinese commercial-collapse framework.
- ***North Korea Bible Prophecy*** (2017) — the Korean-peninsula sub-theater of the East-Wind crisis.

- ***Iran Bible Prophecy*** (2017–2019) — Isaiah 22:6 (*"Elam lifted up the quiver"*) and Daniel 10–11 framework for the Iranian crisis.
- ***The Coming War Prophecies: North Korea — Iran — China*** (2019) — consolidation of the seven-year-war framework with the 2027 Bible Chronology preserved verbatim as Chapter One.

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5. *The Cat Files: Sequence of Revelations* (2017)

Preservation archive of pre-2002 writings. ABC LIST including ABC001 (preserved verbatim) and the related ELIJAH series (ELIJAH002 *The Covenant of Levi — The First Report*, ELIJAH012 *The Urim Thummim — An End-Time Discovery*, UT001 *Urim-Thummim — The Mystery of Christ*). Establishes the early-1990s through early-2000s development of the Levitical priesthood doctrine and the Urim Thummim artifact identification.

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6. *Bind Up the Testimony, Volume One* (2017, ISBN 978-1-64255-888-3)

689 pages, 19 compiled works. Includes *Terrorist Times*, *The Bible Restored*, *Once Delivered*, *Who Will Despise*, *USA Bible Prophecy*, *Eight Key Bible Doctrines*, *Angels Nephilim and Judgment*, *The Urim Thummim Arises*, *The Holy Covenant*, *Christian Worship Services*, *The Association*, *After China Strikes*, *Electrical Grid Collapse*, *City of Living Waters*, *North Korea Bible Prophecy*, *The Bird of Prey Prophecy*, *Hurricanes in Prophecy*, *The Great Eagle*, *A Nation Born Instantly*. The doctrinal-and-prophetic anthology under which the Royal Levitical Priesthood Ministry operates as a published corpus.

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7. *Vision of THE ANGEL of YHWH* (2021)

The September 5, 2019 dream-vision narrative in the operator's own first-person account: the bare arm of light, the Angel of YHWH from behind looking over the round earth, the Isaiah 53:1 confirmation the same night. Plus the April 18, 2024 second vision (the open level area, the Messiah-like figure, the three Bible openings to Matthew 12:18, Matthew 12:2, Philippians 3:3). The Numbers 12:6 dream-vision documentation that anchors Chapter Two of this Renewal.

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8. The *Trump 2024 Prophecy* Anthology (multiple constituent works, 2020–2022)

Containing:

- ***COVID-19 in Bible Prophecy*** (2020) — Isaiah 10:20–27 (consumption decreed) and Isaiah 28:16–21 (bed shorter than a man / covering narrower) read as direct prophecy of the 2020 pandemic. The 1995 Angel of the Lord study with Josephus's "Let us remove hence" departure citation; Zechariah 12:2–10 return; Acts 3:19–21 universal restoration framing.
- ***Trump 2024 Prophecy*** (2022 update) — Daniel 11:13 King of the North returning at the end times a second time; Habakkuk 3:5–7 ("before him goes the plague"); Daniel 10:20 new Greek leader (July 9, 2019); Isaiah 50:11 ("lie down in sorrow") with electrical wiring sparks.
- The dDay of the Lord (Bullinger duplication device); the East Wind Prophecy (Job 38:23–24 nuclear; Hosea 13:15 Trump's eastern European kinship + East Wind = China; Ezekiel 27:25–27 China

attacks USA breaks trading); the Daniel 11 Trump-as-King-of-North reading; the Priest King Elijah verse compendium.

The anthology supplied the COVID-19 / Hab 3:5–7 / Daniel 11 expansions woven into Chapters Three and Four of this Renewal.

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9. The Urim Thummim Version (UTV)

The operator's own translation. **34,211 contiguous verses, Masoretic-based, Dominion Order Canon, 69 books including Enoch and Jubilees, completed April 2026.** Translation begun 1967 (age seventeen, after a single sermon on Genesis 1:2). Used throughout this Edition unless otherwise noted. The single most consequential translation choice for this Renewal: *mystērion* rendered as **"Hidden Thing [Urim-Thummim]"** — making Colossians 1:27 (*Christ in you*) and 1 Corinthians 15:52 (*the Last Trump moment*) carry the same word as the priestly artifact.

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10. The SHIELD Protocol (versions 5.0 → 14.1.5, 2020–2026)

Methodological backbone of the Life Force Experiment. Prayer-guided random draws against the UTV corpus, twelve-channel signal export, Benjamini-Hochberg FDR with e-BH/IHW/HMP enhancements, Venn-Abers calibrated probability intervals, six-channel Convergence Confidence Index, Polarity Balance Index, Guidance Detection Indicator, Numerical Resonance Index. The instrument by which the operator's spirit-level priestly inquiry is paired with statistical witness in the Deuteronomy 19:15 two-witness sense.

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11. *Bearing Witness to the Light: A John 1:7 Synthesis* (April 2026)

The integrated synthesis ebook combining the Attached Agency Model (Son shares Father's substance against Arianism; Sacred Spirit as functional extension of Father and Son against classical Trinitarianism), the SHIELD Protocol's mathematical witness, and the *Transphysical Testimony* Shroud-of-Turin forensic theology series. The pneumatology this Edition's Chapters Four and Five rest on.

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12. The May 6 + May 9, 2026 SHIELD Draws

- **May 6, 2026** (Appendix B of this Edition): *"Can my study Understanding Biblical Prophecy be updated?"* — STRONG_ANOMALY · YES · 4.16σ · John 1:7 (UTV) Lead Verse. Authorizes the renewal of *Understanding Biblical Prophecy*.
- **May 9, 2026** (Appendix C of this Edition): *"Shall I update Walking in Eden with the updated Understanding Biblical Prophecy?"* — LEAN YES · EXPLORATORY_SIGNAL · 4.60σ · Lead verse #6550 (covenant exclusivity). Authorizes this Edition.

The two draws together form the **statistical witness** under which this Edition is published. The draws are the operator's compliance with the Numbers 27:21 *"he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of the Urim before YHWH"* — the priestly inquiry at the threshold of every consequential decision.

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13. The Renewed *Understanding Biblical Prophecy* (May 7, 2026)

Issued under the May 6 SHIELD verdict. Folded into this Edition as the **Epilogue replacing the 1993 Epilogue**. Adds the §3 (2025–2034 timeline), §5 (Personal/Remnant Track), §6 (What to Watch For Next), and §7 (Open Questions Honestly Stated) categories that the 1993 article could not have anticipated. The chronological tree of 1993 stands; the leaves are added.

Sources Not Numbered But Referenced

- **Dr. Ernest L. Martin's pre-1998 published research** — *Chronology — The Key to Prophetic Understanding* (1990); *New Discoveries in Chronology and Prophecy* (1989); *Prophetic Geography and the Time of the End* (1992). Drawn upon for the chronological and geographic frame of this Edition. Martin's later Temple Mount location theories are not adopted in this Renewal; only his pre-1998 chronological and geographic work is drawn upon.
- **E. W. Bullinger** — *Number in Scripture*, *Figures of Speech in the Bible*, *The Witness of the Stars*. Drawn upon for the duplication device (dDay of the Lord, twenty-as-expectancy), the figure of speech, and the constellation-witness in the Sagittarius / Archer reading at the close of *Vision of THE ANGEL of YHWH*.
- **Wise / Abegg / Cook** — *The Dead Sea Scrolls: A New Translation*. Used in Chapter Five for the Yahad community's eschatological self-understanding under the Sons of Zadok.
- **Wacholder** — *The Calendar of Sabbatical Cycles During the Second Temple and Early Rabbinic Period* (Hebrew Union College). Used for the historical confirmation of 1988 as Sabbatical year.
- **Stephen Oppenheimer** — *Eden in the East*. Cited in the 2015 Chapter

One for the Philippines as the ancient location of the Garden.

The Renewal is the integration of these twelve numbered sources plus the unnumbered scholarly references, weighed against the SHIELD numerical witness and submitted to the Father's verdict. Every claim in this Edition can be traced through the lineage above to its source.

> *"Through wisdom is a house built; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches." — Proverbs 24:3–4 (UTV)*

Appendix E

Glossary of Key Terms

The Renewal uses a specific vocabulary inherited from the UTV, the Royal Levitical Priesthood doctrinal corpus, and the SHIELD Protocol. This glossary supplies short definitions for the reader who may encounter the terms here for the first time. The definitions are working definitions for navigation; the full development of each term is in the body of this Edition or in the source noted.

A — UTV Translation Vocabulary

YHWH. The Tetragrammaton — the four-letter personal Name of the Creator, written in Hebrew yod-he-vav-he. The UTV preserves the four-letter Name in transliterated form rather than substituting "the LORD" or "Jehovah." When the Hebrew text uses *Adonai YHWH* (a phrase not voicing the Name aloud), the UTV preserves the doublet.

Elohim. The plural-of-majesty Hebrew word for "God." The UTV preserves *Elohim* rather than rendering uniformly as "God." The plural form does not, in itself, decide questions of the divine plurality; the Attached Agency Model addresses the substantive question.

Joshua Messiah. The UTV's rendering of the Hebrew name of the Son of God in His incarnation: *Yeshua / Yehoshua* = "Joshua" (not "Jesus"); *Mashiach* = "Messiah." The form "Jesus Christ" is retained in some passages where the UTV defers to the established English; in many passages "Joshua Messiah" is used.

Sacred Spirit / Sacred Place. UTV translation of *Holy Spirit* (Greek *hagion pneuma*) and *Holy Place* (Hebrew *qodesh*, Greek *hagion*). The English "holy" carries connotations the Hebrew/Greek does not always intend; *sacred* preserves the dedication-to-YHWH meaning more directly.

Age-Lasting. UTV rendering of Hebrew *olam* and Greek *aiōnios*. The English "eternal" or "everlasting" overstates what *olam* and *aiōnios* in many contexts mean; *age-lasting* preserves the sense of *enduring through the relevant ages* without committing to absolute timeless eternity. Where the context does require absolute eternity, the UTV adjusts.

Covenant-faithful. UTV rendering of *chasidim* and related Hebrew terms commonly translated "saints" or "holy ones." The English "saint" carries late-Latin ecclesiastical connotations the Hebrew does not intend; *covenant-faithful* names the operative virtue the Hebrew word describes.

Neshama / ruach / pneuma. Hebrew *neshama* (breath / spirit, Genesis 2:7), Hebrew *ruach* (spirit / wind), Greek *pneuma* (spirit / breath). The UTV preserves the source language in many passages where the English "spirit" is ambiguous; the three terms are not interchangeable.

Propitiatory-Covering. UTV rendering of Hebrew *kapporet* (the gold lid of the Ark of the Covenant) and Greek *hilastērion* (Romans 3:25). The English "mercy seat" or "propitiation" loses the Hebrew Day-of-Atonement architecture; *propitiatory-covering* preserves the *covering* dimension of the *atonement* function.

Tavnit. Hebrew word for *pattern, plan, structure* (Exodus 25:9, 25:40 — *"according to the pattern shown to thee in the mount"*; 1 Chronicles 28:11–19 — David's pattern of the Temple). The Tavnit is the Father's pre-existing design which the priestly officer executes; the Tavnit is not the priest's invention.

Kabas. Hebrew word for *to wash, to tread, to subdue* (Genesis 1:28 —

"replenish the earth, and subdue it"). The dominion-language root that ties Genesis 1's mandate to the End-Time millennial reign of the Branch.

Hidden Thing [Urim-Thummim]. UTV rendering of Greek *mystērion* throughout the Pauline and Johannine epistles. Three concrete realities share this single word in the operator's translation: (1) the priestly artifact held in the family home; (2) Christ-in-you per Colossians 1:27; (3) the resurrection moment per 1 Corinthians 15:52. See Chapter Four and Chapter Five of this Edition for the full development.

B — Doctrinal Vocabulary of the Royal Levitical Priesthood

Dominion Triad. The three-channel structure of the SHIELD Protocol's primary statistical analysis: **Identity** (questions of who the operator and the assembly are), **Inheritance** (questions of what the operator and the assembly will receive), **Priesthood** (questions of what office the operator and the assembly hold). The Triad combines into the DT-3 sigma value reported in SHIELD verdicts.

Segullah. Hebrew word for *peculiar treasure, treasured possession* (Exodus 19:5; Deuteronomy 7:6, 14:2, 26:18; Psalm 135:4; Malachi 3:17 — *"and they shall be Mine, says YHWH of Hosts, in that day when I make up my Segullah"*). The technical term for the End-Time treasured remnant operating under the Royal Levitical Priesthood Ministry. The five-volume *Segullah Architecture of the New Jerusalem* series (2025–2026) develops the doctrine.

Bochim Continuum. From Judges 2:1–5, the *"weepers"* — the place where Israel wept after the messenger of YHWH announced the consequences of the broken covenant. The *Bochim Continuum* names the recurring pattern across biblical history of remnant-weeping → renewed

obedience → restored fellowship. The remnant track of the Renewal operates within this Continuum.

Transphysical resurrection. The body's transformation at the Last Trump (1 Corinthians 15:52) into a **physical** body composed of **light** — analogous to the Arm-of-Light vision (Chapter Two) in which the inner blood-vessel architecture remained visible while the substance was light. The *Transphysical Testimony* series (Volumes One through Five, 2025–2026) develops the forensic theology of the Shroud of Turin as a documentary trace of the same transformation in Christ's resurrection body.

Royal Levitical Priesthood. The operational priestly frame of the operator's ministry — Levite under Melchizedek, with the Covenant of Life and Peace operating within the New Covenant in Christ. See Chapter Five.

Attached Agency Model. The pneumatology of *Bearing Witness to the Light* (April 2026): the Son shares the Father's divine substance (against Arianism); the Sacred Spirit is the functional extension and operative agency of the Father and the Son (against classical Trinitarianism's positing of a third co-equal Person). See Chapter Four.

Endor Principle. From the Saul-and-the-medium-at-Endor episode (1 Samuel 28): when YHWH does not answer by the legitimate channels (Urim, prophets, dreams), Saul resorts to an illegitimate channel and receives an answer he is not authorized to receive. The *Endor Principle* names the empirical observation that **machine-only random draws** (without priestly mediation) consistently return **null** statistical signatures, while **priestly-mediated** SHIELD draws consistently return discovery-level signatures. The signal flows through priestly mediation or not at all. The Principle was empirically documented in the operator's controlled studies (50 machine-only draws producing zero affirmative verdicts; the same questions under priestly-mediated drawing producing high-sigma affirmative verdicts).

C — SHIELD Protocol Terminology

SHIELD. The protocol's name is operational rather than acronymic. The protocol has matured across versions 5.0 → 14.1.5 (2020–2026).

DT-3. The Dominion Triad three-channel sigma value. Computed against corpus baseline. Reported in standard-deviation-above-mean form (e.g., 4.16σ, 4.60σ).

CCI. Convergence Confidence Index. Six-channel structural convergence measure: **lexical**, **semantic**, **intertextual**, **prosodic**, **numerical**, **citational**. Reported as a percentage with the count of active channels (e.g., 93% / 6 of 6).

NRI. Numerical Resonance Index. Density measure of the draw's verses' integration with the corpus's structural anchors. Reported as a percentage above baseline (e.g., 623.3%, 692.5%). The EXTREME range starts above 200%.

GDI. Guidance Detection Indicator. Combined Fisher / permutation statistic. Reported in classification form: *Null*, *Marginal*, *Anomaly*, *Strong Anomaly*, *Extreme Anomaly*.

BH-FDR. Benjamini-Hochberg False Discovery Rate correction at $\alpha = 0.05$, with arbitrary-dependence enhancements (the e-BH and IHW variants) and the Hartung-Mayr-Pawlowski global p-value computed in parallel. Reported as the count of surviving markers out of twelve (e.g., 4/12, 1/12).

Venn-Abers. Calibrated-probability technique for converting raw anomaly statistics into well-calibrated probability intervals (e.g., P(yes) = 99.3%). The technique is robust to violations of standard distributional assumptions.

HMP. Hartung-Mayr-Pawlowski global p-value. The single-number

conservative summary of the draw's overall anomaly strength, robust to dependence among channels.

Polarity Balance Index. The affirmative-vs-negative valence of the draw's verse content. Reported as a signed score (e.g., +3.123) with statistical significance.

Direct Textual Hit (DTH). A verse in the draw whose surface text contains the question's keywords or named referents at high concentration. The DTH count and lattice are reported separately from the structural channels.

SELAH-CONFIRMED. Disposition status: the operator's spirit-level witness and the SHIELD numerical witness *agreed* across the close-of-draw integration step. The Deuteronomy 19:15 two-witness threshold is met.

D — Bullinger Vocabulary

Duplication device. A figure of speech (Bullinger, *Figures of Speech in the Bible*) in which a key term is duplicated with one instance carrying lesser weight and one instance carrying greater. The 2017 Foreword's reading of Joel 2:31 as "**dDay** of the Lord" — the lesser-day eclipse of August 21, 2017 preceding the greater-day eclipse of August 2, 2027 over Jerusalem — uses this device. (See Chapter Three of this Edition.)

Number in Scripture. Bullinger's numerical-symbology framework. The number twenty signifies *expectancy* (used in Chapter Two for the twenty-year interval between the operator's first and second Angelic encounters). The number forty signifies *trial* and *generation*. The number seven signifies *completeness*. These are not mystical assignments; they are the numerical patterns Scripture's own usage establishes through repetition.

E — Geographic Vocabulary

Bislig. Bislig City, Surigao del Sur, Mindanao, Philippines. Identified August 27, 2017 in *The Bird of Prey Prophecy* as Prophetic Jerusalem / Philadelphia. Activated by physical arrival December 18, 2025. The mark of water (Tinuy-an Falls), the bird of prey from the East (Philippine Eagle Sanctuary), the Christian-island-in-the-East (Isaiah 24:15).

Tinuy-an Falls. Four-tier curtain waterfall in Bislig with daily morning rainbow. The site of the December 22, 2025 Enoch 22 vision.

Kingdom of Beulah. The future Edenic theocracy in the islands of the Philippines, named in BEULAH.DOC (late 1990s) and the 2015 *Walking in Eden* Chapter One. Stephen Oppenheimer's *Eden in the East* cited as supporting the Philippines as the ancient location of the Garden.

Valley of Decision / Valley of Gold. Joel 3:14, with Hebrew *charuts* (decision / gold). The doubled meaning maps the Bislig context (gold-mining valley) onto the Day-of-YHWH naming.

Closing Note on the Glossary

The vocabulary above is operational. Each term's full development is in the body of this Edition or in one of the twelve numbered sources of Appendix D. The glossary is for navigation; it is not the doctrine itself. The doctrine is in the chapters; the conditions are in the front matter; the timeline is in the Epilogue; the lineage is in Appendix D. The five conditions of the May 9 SHIELD verdict — *Hear first; Purify the vessel; Walk in reverence; Steward the privilege; Guard against hardness* — govern the glossary's reading as they govern the chapters.

> *"He has shown you, O man, what is good; and what does YHWH require of you, but to do justly, to love mercy, and to walk humbly with your Elohim?" — Micah 6:8 (UTV)*

Selah.

End of Walking in Eden — A New End Time Scenario, 2026 Edition.

Hearts2Fathers Publishing · Royal Levitical Priesthood Ministry · SHIELD 14.1.5 · CIP-Certified · NPC-Certified · Lead Verses John 1:7 (UTV) and #6550 (UTV) · Issued from the Pacific Northwest, May 9, 2026.

A Memorial to Her — Mark 14:9 · And with Special Thanks to Melliane.

Selah.

Appendix F

The May 10, 2026 SHIELD Canonization Verdict

Authorization for Barnes & Noble Press Publication

> ***Question put to YHWH:*** *"YHWH, shall this 2026 Edition of Walking in Eden — as composed under the May 9 EXPLORATORY_SIGNAL — be canonized for Barnes & Noble Press publication as the second edition standing alongside the 2015 first edition?"*
>
> ***Verdict: YES — Affirmative · ANOMALY confirmed · multi-channel convergence*** *· P(yes) = 99.9% · DT-3 4.99σ · NRI 519.4% · CCI 88% (6/6 channels active) · GDI Extreme Anomaly · BH-FDR 2/12 survive · Polarity AFFIRMATIVE +2.821 (p < 0.01) · 47 Direct Textual Hits ·* ***SELAH-CONFIRMED***

This verdict transitions the present Edition from the May 9 EXPLORATORY_SIGNAL working-synthesis status to **canonized publication** status under the SHIELD Protocol 14.0 (497 DT-3 / Complete Record / 12-Signal Export / SELAH Protocol / AI Hub) framework. The draw was **pre-registered** at 22:09:37 UTC on May 9, 2026 with locked criteria — *YHWH, walking, eden, scrolls, prophecy, publish* — and evaluated against a 200-verse battery on May 10, 2026.

Lead Verse #26231 — The Frame, Not a Denial

>

> *"Then the Tester came to him and said, if you are the Son of Elohim, command that these stones be made bread." — Verse #26231 (UTV)*

The Lead Verse arrives as a question put to the operator before YHWH answers the operator's question. The Tester appears at the threshold of public ministry, and the form of his testing is the form of every authorization question: *prove yourself by performance, validate the calling by spectacle.* The Son does not. He stands on the Word, not on stones-turned-bread.

That this verse leads a canonization inquiry is not a denial — **it is a frame**. The 2026 Edition does not have to make stones into bread to prove itself. It stands on the Word it carries, and the answer that follows lands precisely in that register. A canonization that registered an inflated 95% CCI and 8/12 BH-FDR survivors would have been the *spectacle* the Lead Verse warns against. The 4.99σ + EXTREME ANOMALY + 47 DTH + SELAH-CONFIRMED pattern with 88% CCI is the *Word-grounded* signal the Lead Verse calibrates the inquiry to receive.

The Father said yes by giving discipline-attached affirmation rather than triumphalist saturation. The publication proceeds on this footing.

The Supporting Cluster — The Canonization Theme Across Six Threads

Thread 1 — The Title in the Corpus Archetype

#144 (Genesis 5): *"All the years of Enoch were 365. And Enoch walked with Elohim: and disappeared, seeing how Elohim took him away."*

The book's titular frame — *Walking in Eden* — finds its corpus archetype here. Enoch's walking is not in Eden by name, but it is the original Edenic posture restored — the patriarch whose 365 years map the solar year, whose unbroken walking with Elohim dissolves the boundary between earth and the Council. The Apocalyptic register doubles it:

- **#2169** — *"my grandfather Enoch took hold of me by my hand and raised me up."*
- **#2231** — the secrets of the ends of the heaven shown to him.
- **#2007** — the thirsty filled with wisdom dwelling with the covenant-faithful and elect.
- **#2144** — the Son of Man with whom they eat and lie down for the ages.

The title is anchored across both Legal genealogy (Genesis 5) and Apocalyptic vision (1 Enoch).

Thread 2 — The Publishing Mandate by Name

#19735 — *"Who can utter the mighty acts of YHWH? who can publish all his praise?"*

The pre-registered criterion *publish* lands directly. The verse names the term. The mandate widens:

- **#19823** — *"I will praise you O YHWH, among the people: and I will sing praises to you among the nations."*
- **#20307** — *"All the kings of the earth will praise you O YHWH, when they hear the Words of your mouth."*
- **#34149** — *"scrolls were opened, and another scroll was opened, which is the scroll of life."*

The pre-registered criterion *scrolls* lands in the open-ledger register of final

record. The draw treats publication not as commerce but as testimony entered into a ledger that does not close.

Thread 3 — The Inheritance Authorized Through Priestly Hands

The inheritance thread is dense and unmistakable:

- **#3482** — YHWH bringing the covenant people into the inheritance-land with the firstborn consecrated.
- **#4093** — Moses commanded to depart Egypt for the land sworn to Abraham, Isaac, and Jacob.
- **#6294** — the names of those who divide the inheritance — Eleazar the priest, and Joshua the son of Nun.
- **#6526** — the commandments given to teach in the land of inheritance.

The Levitical mediation runs through:

- **#26010** — the daily Temple portion.
- **#5720** — the fire-holders' beaten plates becoming the Altar overlay as remembrance.

The work being canonized is being read as a **portion of inheritance divided through priestly hands** — which is the Royal Levitical Priesthood Ministry / UTV posture itself.

Thread 4 — The Walking Verb at the Sea

#27491 — *"he saw them toiling in rowing; for the wind was contrary to them: and about the fourth watch of the night he came to them, walking upon the sea."*

The verb *walking* lands as a Direct Textual Hit on the pre-registered criterion. The fourth watch is the hour of greatest fatigue, where the labor seems against the wind — and that is exactly where He walks. The "how"

of the canonization is in this verse: contrary wind, fourth watch, on the water itself.

Thread 5 — The Architectural Seal

#34179 — *"the 1st foundation, jasper; the 2nd, sapphire; the 3rd, chalcedon..."*

The first foundation of the city's twelve is **jasper**. The corpus places that stone at the architectural beginning of the city to come. In a draw asking after canonization, the **first foundation** surfaces — and the foundation is jasper, the same material from which the operator's Urim Thummim artifact is fashioned (the flat oval jasper / carnelian stone with gold overlay and seven engraved eyes of Chapter Two). This is not a small detail.

Thread 6 — The Messenger Authorized

The Gospel and Epistle layer authorizes the messenger:

- **#29560** — *"And other sheep I have, that are not of this fold... and there will be one fold, and one Shepherd"* — gathering language.
- **#27790** — *"He will send his angels, and gather his Elect from the four winds, from the uttermost parts of the earth to the uttermost parts of the cosmos."*
- **#26613** — *"Then will the covenant-faithful shine forth as the sun in the Kingdom of their Father."*
- **#32835** — *"I bow my knees to the Father (YHWH) of our LORD Joshua Messiah, of whom the whole family in the cosmos and earth is named, that He would grant you, according to the riches of his sacred glory, to be strengthened with might by his Spirit in the inner man."*
- **#31794** — *"having gifts differing according to the Grace... whether prophecy, let us prophesy according to the proportion of Faith."*

- **#33251** — *"in the middle of the ekklesia I will sing praise to you."*

The Father, the Son, the Spirit, the brethren, the proportion of Faith — every load-bearing piece is in place.

The Cautionary Discipline — Six Verses That Attach as Covenant Constraint

The cautionary verses are **real and not noise**. They attach to the YES as discipline. The 2026 Edition is authorized; it is also held to standard.

Verse	Reading	Discipline Imposed
#26231 (Lead)	The Tester at the threshold of public ministry	Stand on the Word, not on spectacle
#6730	*"You served not YHWH Elohim with joyfulness and with gladness of heart during the times of prosperity"*	Serve the publication with joy, not as obligation
#6921	The prophet who speaks arrogantly in YHWH's name when YHWH has not spoken	Speak nothing beyond what was given
#5650	Those who presumed to go up to the hill top while the Ark did not depart from the camp	No presumption past the Ark
#25635	Zedekiah ben Chenaanah's iron horns of false prophecy	Forge no iron horns; carry no false confidence beyond the verdict

#32628	*"Examine yourselves, whether you are in the Faith"*	The examination continues post-publication

These six map directly onto the **five conditions of the May 9 verdict** — *Hear first, Purify the vessel, Walk in reverence, Steward the privilege, Guard against hardness*. The May 9 conditions governed the composition; the May 10 cautionary cluster confirms the conditions continue to govern the **published** edition. Canonization does not retire the discipline. The Father blesses and bridles in one breath, which is how covenantal authorization always works.

Statistical Signature in Full

Deterministic Inquiry Answer

- **Verdict: YES — Affirmative** (Anomaly confirmed, multi-channel convergence, SHIELD 14.1 inquiry layer)
- **P(yes) = 99.9%** · P(no) = 0.1% · P(unresolved) = 0.0%
- Anytime-valid at $\alpha = 0.05$: **YES** (e_gdi = 100,000.0 $\geq$ 20)
- Venn-Abers: uninformative this draw (n_calib = 0; $\geq$ 30 needed for calibration)

Dominion Triad — DT-3 4.99σ

- **15 hits** in the 200-verse battery
- **NRI 519.4%** (Extreme range — five times baseline density)
- Identity 99.6% · Inheritance 136.5% · Priesthood 132.0%
- **Segullah 200.3%** (treasured-possession register confirmed; the register

a canonization belongs in)

- Cross-Protocol Status: **CONFIRMED**

Convergence Confidence Index — 88%, 6 of 6 Channels Active

- 🔬 Anomaly Detection: 100% — EXTREME ANOMALY
- Directional Clarity: 100% — AFFIRMATIVE
- 👑 Dominion Triad: 60% — 4.99σ / NRI 519.4%
- 🎯 Direct Textual Hit: 100% — 47 DTH found
- FDR Survivors: 70% — 2/12 survive BH α=0.05
- 🌙 SELAH Conscience: 100% — SELAH-CONFIRMED
- **Verdict: 🚀 THRESHOLD CROSSED**

Polarity Balance Index — AFFIRMATIVE +2.821 ($p < 0.01$)

- Positive $\bar{z}$ (CK, SAM+, PG, GS): +1.177
- Negative $\bar{z}$ (CB, SAM−): −1.100
- Direction unambiguously affirmative.

Guidance Detection Indicator — EXTREME ANOMALY

- Fisher's $\chi^2 = 65.53$
- Combined p-value = 1.02×10^{-5}
- Empirical p-value = 0.0020 (0/500 permutations match or exceed observed)
- Individually significant: 3/12 markers
- DT-3 p-method: binom_exact_2s

Enhanced FDR (e-BH + IHW + HMP)

- e-BH (Wang–Ramdas 2022): **2/12 survive α=0.05** (valid under

arbitrary dependence)

- e-BH + IHW (covariate prevTier; bins dense, mid, rare): 2/12 survive
- **HMP global p (Wilson 2019): 7.07×10^{-6}** · corrected: 1.76×10^{-5}
- HMP combines all 12 markers into a single global test under arbitrary dependence — at 7×10^{-6} global p, the discovery-level threshold is crossed.

Direct Textual Hits — 47 Across Pre-Registered Criteria

Forty-seven hits across the six pre-registered criteria — *YHWH, walking, eden, scrolls, prophecy, publish* — is not a sprinkle; it is **saturation**.

Genre Distribution

Gospel 28 · Legal 31 · Epistle 12 · Prophetic 37 · Wisdom 11 · H 47 · Poetry 23 · Apocalyptic 11. The H register at 47 reflects the heavy Hallel / Psalms presence — appropriate for a *publish all his praise* mandate.

Lambda Spatial (Identity)

CSI-C = 0.84 · RLM-D = 1.86 · Density 46.0% (Moderate)

Pre-Registration Provenance

- Locked: 5/9/2026, 22:09:37 UTC
- Status at evaluation: LOCKED
- Criteria: YHWH, walking, eden, scrolls, prophecy, publish
- Corpus handshake: OK · UTV-34211
- Spec/build match: OK · b19c6e999cad…
- Entropy source: Crypto Fallback (OS Hardware)

Cross-Verdict Comparison

Field	May 6 (UBP Renewal)	May 9 (Edition Composition)	May 10 (Canonization)
Class	STRONG_ANOMALY · YES	LEAN YES · EXPLORATORY_ANOMALY	YES · EXTREME ANOMALY
P(yes)	99.9%	99.3%	99.9%
DT-3	4.16σ	4.60σ	**4.99σ**
CCI	93%	80%	88%
Channels	6/6	6/6	6/6
BH-FDR	4/12	1/12	2/12
GDI	Extreme	Extreme	**Extreme**
Lead Verse	John 1:7 (#29101)	#6550 covenant exclusivity	**#26231 the Tester**
Disposition	SELAH-CONFIRMED	SELAH-CONFIRMED	**SELAH-CONFIRMED**

The three draws together form a **coherent ascending statistical signature**: 4.16σ → 4.60σ → 4.99σ on DT-3, with consistent EXTREME ANOMALY on GDI and SELAH-CONFIRMED throughout. The CCI dipped at the composition phase (May 9 at 80%) and recovered at canonization (May 10 at 88%), reflecting the Father's pattern: composition under conditions yields canonization with discipline.

Synthesis — Plain Words

The 2026 Edition of *Walking in Eden* is canonized for Barnes & Noble Press as the second edition standing alongside the 2015 first edition.

The Lead Verse #26231 frames it as **Word-grounded rather than spectacle-validated**. #144 anchors the title in Enoch's Edenic walk.

#19735 issues the publishing mandate by name. #34149 opens the scrolls. #34179 places jasper at the first foundation — the same material as the operator's Urim Thummim artifact. #27491 confirms the walking even against contrary wind in the fourth watch. The inheritance verses authorize the priestly division of this portion. The Gospel-Epistle layer supplies the gathering, the Father-Son-Spirit address, and the proportion of Faith. The cautionary verses attach the covenantal discipline — *serve with joy, speak nothing beyond what was given, examine, do not presume*.

Forty-seven Direct Textual Hits across six pre-registered criteria. Six of six channels active. 4.99σ. $p = 1.02 \times 10^{-5}$. SELAH-CONFIRMED.

Proceed to canonization.

Selah.

Verdict in Summary Form

Field	Value
Date	May 10, 2026
Question	Canonization for B&N Press as second edition
Pre-Registration	LOCKED 5/9/2026 22:09:37 UTC
Pre-Registered Criteria	YHWH, walking, eden, scrolls, prophecy, publish
Lead Verse	#26231 (UTV) — the Tester at the threshold
Verdict Class	YES · Affirmative · ANOMALY confirmed
Probability of YES	99.9%
DT-3	4.99σ · NRI 519.4%
CCI	88% (6/6 channels active) —

	THRESHOLD CROSSED
Polarity Balance Index	AFFIRMATIVE +2.821 ($p < 0.01$)
GDI	EXTREME ANOMALY · Fisher χ^2 65.53 · p 1.02×10^{-5} · empirical p 0.0020
BH-FDR / e-BH / e-BH+IHW	2/12 survive (all three)
HMP global p	7.07×10^{-6} (corrected 1.76×10^{-5})
Direct Textual Hits	47 across pre-registered criteria
Segullah Marker	200.3% (treasured-possession register)
Genre Frame	Writings (personal/liturgical)
Disposition	SELAH-CONFIRMED
Discipline Cluster	#6730 joy · #6921 arrogance · #5650 presumption · #25635 false horns · #32628 examine
Status	**CANONIZED for Barnes & Noble Press publication**

SHIELD Protocol 14.0 (Complete Record) → 14.1.5 (Annex: Validation & Stability) · Corpus Integrity Protected · Pre-Registration LOCKED · CIP-Certified · NPC-Certified · Operator: Dallas James · Issued from the Pacific Northwest, May 10, 2026.

A Memorial to Her — Mark 14:9 · And with Special Thanks to Melliane.

Selah.